

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

Chicago, June 14, 1894.

Number 15

UNITY.

A JOURNAL OF RELIGION.

NON-SECTARIAN, LIBERAL, CONSTRUCTIVE.

BLOCH & NEWMAN, Publishers,
175 Dearborn St., Chicago.

Subscription, - \$1.00 per Year.

Entered at the Chicago Post-Office as Second-Class Matter.

Address all Business Communications to BLOCH
& NEWMAN, 175 Dearborn St., Chicago.

Editorial

THIS number concludes the complete stenographic report of the proceedings of the First American Congress of Liberal Religious Societies. We are confident that those who have carefully studied the papers and followed the discussions as presented by the report will agree that the congress was not a chimeric movement and did not end without bearing good fruit; yea, the preparations are completed for taking up the practical work at once, and no doubt the next twelve months will find many of the projected undertakings fairly on the way to successful consummation. The congress has certainly shown one thing—that the liberal faith is here already. There is no need for founding a new liberal religion, for that religion, in all of its depth and beauty, has been in existence these many years. Under whatever historical flag the liberal ship may hitherto have sailed, the treasures which it carried were identical, by whatever crew the craft may have been manned. If the congress had not accomplished anything more than to have awakened this knowledge or to confirm it in the mind of those that had treasured this fond suspicion these many days, the result would have amply justified the calling together of the men and women who, in the spirit or in the body, participated in the deliberations. The liberal cause has certainly suffered much from too emphatic individualism on the one hand and from negative criticism on the other. The pioneer laborers of individual independence and negative criticism none may undervalue. They clear the way in the very jungle of theological and dogmatic presumptions. But liberalism today, the path having been made, has outgrown both the individual and the critical stages. This is the time for co-operation and construction. It may have been a surprise to many who expected different things, that the First Liberal Congress did not indulge in repetitions of old denials, nor waste time in attacking the fortresses of orthodox dogma. But the fact that no one of the many speakers went off on this tangent is proof sufficient that throughout the liberal camp the conviction is deeply rooted that

liberal faith at the present time is called to do constructive work. This work cannot be along the lines of philosophic or dogmatic speculation. In these regions individualism owns an indisputable monopoly. But the edifice, which it is the duty of the liberal forces to erect, has for its foundation the pressing moral and social needs of man, and this is the hopeful point, where both the historical traditions and the present ambitions of liberals of all classes intersect. The liberal faith aspires to be an energy for earth and this life, a message of hopefulness to all that struggle for a juster organization of human society. Its spirit is reverential; its love is all-inclusive; it is hospitable to knowledge, and above all, it is loyal to the search after truth.

The First Liberal Congress therefore is an earnest that the work before us will be carried on to grand achievements by ever growing and zealous laborers. To this great fellowship, doing violence to the sentiment of no one and demanding the relinquishments of no attachments due to birth or to choice, all are invited. May the message, wherever or whithersoever it travels, find ears willing to hear and hands willing to respond.

EMIL G. HIRSCH.

JENKIN LLOYD JONES.

THE vacation season is upon us. Already the parsons hie themselves to waterside and hillside. All are counting the days when they may find release. To those who live in or near Chicago, vacation was never more welcome or more necessary. The World's Fair and the Parliament of Religions have been sending in their bills, and the physical bank stock is largely depleted. Dr. Hirsch and Dr. Shutter, two of the vice-presidents of the Liberal Congress are to spend their summer in Europe. Rev. Leslie Sprague, our California director, has been seen at headquarters. He, Mrs. Sprague and the baby are traveling eastward for their vacation. The editor of UNITY will fly to his shelter on Tower Hill after the 24th. He is going to try to take a little working energy along with him, that while there he may prepare for the congress activities to be inaugurated in September. Meanwhile the officers of the new organization crave the patience of the friends, for they too are resting that they may do the better work when opportunity to work arrives.

BRAVE, frank, generous and loyal was our dear brother Hunting who has gone to his rest; a loving comrade, a true member of the old guard. A fuller word spoken in memoriam by his neighbor and successor in the Des Moines pulpit, L. A. Harvey, will appear in UNITY next week. Out of a loneliness of growing density the editor of UNITY speaks this word of loving admiration for a

comrade, heroic on many battlefields, loving and helpful in all the relations of life. We shall miss the hearty manliness and inspiring presence. How life deepens and strengthens in these shadows. Many friends will take these words as their own, regretting only that they are not better and more numerous. Our heart's sympathy goes out to wife and children.

THE VOICE has the following editorial note on the Liberal Congress:

A Congress of Liberal Religious Societies was called to order in Chicago last week to secure closer co-operation between the Universalist, Unitarian, Independent, Reformed Hebrew, Ethical Culture and other similar churches or societies. A committee was appointed to devise some plan of co-operation. This is one of the first fruits of the World's Parliament of Religions, and, though it has attracted comparatively little newspaper notice, is another evidence of the twofold tendency in religious circles toward, on the one hand, greater and greater individual freedom in thought, and, on the other, closer and closer union in practical activities relating to religion. The interplay of these two tendencies is one of the most interesting features in society today.

UNITY CHURCH of Sioux City, Iowa, appended fifty-one names to the Call of the Parliament, which through inadvertence did not reach us in time to be mentioned in the preliminary report of the secretary, but it ought to be on record to show the temper of that ever active and effective society.

THE FIRST AMERICAN CONGRESS —OF— LIBERAL RELIGIOUS SOCIETIES,

HELD IN CHICAGO, AT SINAI TEMPLE.

MAY 22, 23, 24, 25, 1894.

Friday, May 25.

(Concluded).

MR. WHITE moved the adoption of the following resolutions:

In view of the broad and Catholic spirit and purpose of this congress, and the desire to unite with a larger fellowship all who believe in the law and life of love,

Resolved: That a cordial invitation be extended through an appropriate committee to the spiritualists and theosophists and such other fraternities or organizations not yet represented in this congress as may in the spirit of love and helpfulness desire its fraternity.

The resolution was discussed generally, during which the Rev. Mr. Jones made the following explanation:

By MR. JONES: Before this motion is voted upon, I want the congress to distinctly understand, if you will recall the history of the whole movement, there has been no invitation extended to any denomination, to any organization whatsoever; and if you abide by the report of the committee on

organization, I think you will recognize that there is not in the permanent plan which will be presented to you the intention to recognize in any way whatsoever subordinate organizations or denominations, and that it leaves for the future to gather in a representative way under a general organization such as may qualify themselves in the future by supporting the movement, to be represented by delegates. There was no recognition of any organization in the call—everybody that saw it was invited in the signing to become a member of the congress, and, out of the twelve or fifteen hundred signatures we have, I dare say there are very, very many that represent those constituencies, but of which your secretary and nobody else has any power of knowing, and of which they have no right to know and no desire to know. I hope that this motion will at least not be acted upon until after the plan of organization is presented, and then it will be for the congress to decide as to what to do with the motion. It is quite proper it should be presented, but I hope it will not be acted on now.

The mover of the motion consented to allow the motion to lie over for the present.

The report of the Committee on Ministerial Training was presented by MR. POWELL, acting chairman, who said:

I present this report, in the absence of Dr. Hirsch, with the comprehension that no question could be more vital, more intensely important to this whole movement. I presume you were all struck—overwhelmingly carried away with Dr. Hirsch's speech yesterday. In presenting this report, I believe I voice unanimously the feeling of the committee that we are proposing something that we want everyone to feel a vital interest in.

Resolved: That the suggestion made by Dr. Hirsch in his preliminary report on Training for the Ministry, to raise a fund yielding an annual income of (or its equivalent) \$12,000 to establish chairs of religious instruction in the University of Chicago, be adopted.

Resolved: That in view of the great importance of this whole matter and the lack of time to evolve a comprehensive plan, your committee are of the opinion that, as undue haste might be fatal and result in defeating the object sought, the matter be referred to the Board of Directors as soon as organization is completed with the request that they name fifteen members whose duty be to formulate a plan and with power to act upon the same.

The adoption of the resolutions was moved and seconded.

MR. POWELL then said: The condition of American education is precisely this. It is now in a chaotic state. Our colleges and all of our higher educational institutions were founded originally to educate for the ministry. They have passed over slowly by natural evolution until very few of them have any such object particularly in view. Our higher universities are the most aggressive institutions in favor of free thought that we now or any other country holds. Chicago University that was named yesterday, with Leland Stanford University in California, Cornell in New York—to a very great extent Yale and Harvard and others that I might name, stand for the liberal thought. They are at the front of the age. Our smaller institutions would be glad to be right there. I know what I am talking about when I say that they would be glad to get out of the leading strings of denominationalism. Most of them are succeeding. Unfortunately some of them cannot. Meanwhile, our boys and our girls—for this is the day when there is no distinction in education, thanks to my dear old predecessor in one of my parishes, A. C. Mahan—lift his name as high as the clouds—he opened the first college in America to

women. [Applause.] Then he opened another. Now all your colleges and universities are doing the same.

But I was about to say that the education of our boys and our girls is now largely sacrificed to the fact that many of our colleges struggling to be liberal cannot be liberal. They cannot be as broad as they wish to be. Then come our theological seminaries—and here is one of the most wonderful revolutions, or, I think, evolutions, that our history has ever presented to us. Calvinism coming to the front of liberalism, not quite daring to say all that it thinks, but the people knowing and conscious of what it feels; and today is the crisis in American education. Are we ready to do as Dr. Hirsch suggests? I am not here to make a speech, but are we not here ready today to take the initiative steps to assist the universities of America in a liberalizing movement that shall give to us no fetters for free thought, which shall enable us to put our boys and girls under their care, knowing that they shall have no unpleasant comparisons with those who adopt more orthodox views? This I believe to be a vital step for this association to take. I said I was not here to make a speech but simply to present this report.

The resolution was changed on motion of Dr. Felsenthal, giving the committee of fifteen power to add to their number, and carried unanimously.

The CHAIRMAN called for the report of the Committee on plan of Permanent Organization, Rev. A. N. Alcott, chairman.

MR. ALCOTT said: I wish to say a word in regard to the committee before reading the report. It has been found impossible to refer this plan to every member of the committee that was named, for the reason that some of them have not been here. Mr. Shutter of Minneapolis was not at the meeting at all, and we were not able to see Mr. Wright yesterday. The original committee, as I remarked when this plan was presented before, consisted of Mr. Higginson and Dr. Adler and myself, and in company with others and after a wide consultation, we formed a plan that was presented to you the other day, and this plan was referred back to the following committee: Col. Higginson, Dr. Adler, Rev. Albert W. Martin, Rev. M. J. Savage, Mr. B. F. Underwood, Dr. E. G. Hirsch, Dr. ———, Mr. M. St. C. Wright and Dr. M. D. Shutter. The committee to which this plan was referred have considered it again very carefully, and with the exception of one member of the committee—who will make his own explanation, and yet who I understand is in favor of the adoption of this plan by this organization, but for personal reasons, which he will explain, will not subscribe to it, as I understand, himself—with this exception the committee have made no essential alteration whatever in the plan. The phraseology in one or two places has been slightly altered, but it has not disturbed the substance or the spirit of the plan at all. Now I will read the plan as it stands at present.

[The plan given below is as finally adopted. Some of the provisional by-laws were altered from the form suggested by the committee, as will appear from the proceedings.]

PLAN OF ORGNIZATION AS FINALLY ADOPTED.

1. *Name.* This organization shall be known as THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

2. *Objects.* To unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with

the movement toward undogmatic religion; to foster and encourage the organization of other non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

3. *Directors.* The first Board of Directors shall consist of the following persons (names to be supplied).

Provisional By-Laws.

Article I. *Seal.* The seal of this congress shall be inscribed with the outlines of the globe, across the equator of which shall be the word "humanity," around which shall be the words "Knowledge, Justice, Love and Reverence."

Article II. *Membership in this congress.*
Delegate Members. Any church or society numbering fifty or less attending members, which may have officially shown its sympathy with this congress by a contribution to its treasury within one year, shall be entitled to one delegate, with a delegate for each additional twenty five members up to one hundred, and to three general delegates for every one hundred members of such society.

Ex-Officio Members. The President and Secretary of any state, local or other conference or association, Sunday-school society, women's or other reformatory association, qualified as above, shall be ex-officio members of this congress.

Fellowship Members. This organization is primarily a union of societies, not of individuals, but any person paying into the treasury a sum of one dollar a year or twenty-five dollars for life, will, on the recommendation of the Board of Directors, be considered a fellowship member, entitled to all its privileges except voting. Fifty or one hundred members of this class, not connected with any local organization, may organize under any name and in any manner, and the President and Secretary of said organization shall be ex-officio members of the congress.

Article III. *Officers.* The officers of this congress shall be a President, ten Vice-Presidents, a general Secretary with an assistant at a salary, and thirty Directors. The Directors shall be divided into two classes, one half of whom shall be elected at each annual meeting and hold their office for two years. The President, Vice-Presidents, Secretary and Treasurer shall be elected each year and shall be ex-officio members of the Board of Directors. Eleven members of the Board shall be a quorum, unless the Board itself shall otherwise order.

Article IV. *Duties of Officers.* The duties of the officers shall be such as usually devolve upon the officers of executive and missionary bodies. The Board shall elect an executive committee of seven members to have charge of all the interests of the congress when the Board is not in session.

Article V. *Subordinate Organization.* So far as practicable this congress will hope to realize its aims through the activity of subordinate and more local organizations, and, when necessary, the formation of new ones. All subordinate congresses and societies shall have entire freedom in the manner of organization and the administration of their own affairs.

Article VI. *Meetings.* The congress shall

hold its regular meetings annually in the months of May or June at such time and place as the Directors may arrange. The Board of Directors shall hold semi-annual meetings and the Executive Committee quarterly meetings.

Article VII. *Amendments.* These By-Laws can be amended at any regular meeting provided due notice of the same shall have been given at a preceding meeting, the nature of the amendment to be published in the announcement and program of the meeting.

MR. JONES: May I call your attention again simply to the mechanics of the problem—and that is that the first three counts, Name, Object and Directors, are the only things upon which we can act directly today. Those three counts must be registered at Springfield before we become an organic entity. The provisional by-laws, which come later, will be, as the name indicates, only provisional. We cannot formulate by-laws for the new organization. We can suggest our general ideas, but they will have no legal binding effect, or no existence except as suggestion, until at the next meeting, when the congress will be an entity, regularly organized and properly represented—then the by-laws come up for action. I say this not to preclude suggestions or discussion even of the provisional by-laws; but today we have no right to do anything but suggest by-laws; but the first three counts are directly before this house now for action.

MR. SQUIRES moved the consideration of the report seriatim.

Carried.

The first clause adopted unanimously, without discussion.

After reading the second clause, as to objects, Mr. Alcott said:

This is the fruit of something like six or seven years of consideration, reflection and many meetings here in the city of Chicago, and it is no sudden matter, as far as the substance and the spirit of this basis is concerned. It has been a growth, and it can be so received by this congress. It is a matter of much thought, and the endeavor has been to eliminate everything that in the past has created division and difference and made it impossible for the liberal people of this country to unite; and so, as has already been remarked, the matter of names and rituals and theologies and theories is left out, and we have endeavored to come down to the common substance and the common spirit as the basis of this organization. [Applause.] And I feel a little as Dr. Hirsch felt last evening in that splendid address of his (at the reception) in which he said that today the corner-stone of this organization would be laid. And one thing that has gratified the committee very much has been this: that there has not been a single word of dissent expressed by anybody in the committee or outside of the committee as regards the substance and spirit that is contained here in these objects—not one single word; but they have been gratified by many words of cheer by both men and women in this organization that have attended this meeting, of hearty assent to it; and in letters that have come to the committee and others we find the same unanimity of opinion, and we believe that the time is ripe for this action, and that on this day and in this hour the eyes and the hearts and the hopes of thousands and thousands of people in this country and in other countries of the world are fixed, and that they are looking with hope and with expectation to the action

of this hour. And we feel that this is the most auspicious moment in the consideration of this subject that we have as yet experienced in all its history. Never has there been a time so ripe for it, and it is not one of the least matters that are auspicious in this matter, that we are met together in a house over the doorway of which are the over-arching words, "Mine house shall be called a house of prayer for all nations;" and it is not one of the least auspicious things that the breath of the Parliament of Religions blows upon this meeting like a breath from an orchard of blossoms; and it is not the least auspicious circumstance that every paper and all the discussions that have been produced from this platform breathe one common substance and one common spirit, which we believe are voiced in this basis that has been read in your hearing. And there has not been one single note of jar or discord, and we regard this as auspicious and a fortunate circumstance as we approach the consideration of this basis of union for this congress. [Applause.] And I verily believe that this day and this session of this liberal congress will be an epoch in the history of the world. And if six different kinds of Congregationalists can contemplate a union; if eight different kinds of Presbyterians can agree upon a union, as they have already substantially done, cannot five or six different kinds of Liberals do the same thing, and especially when they remember that not only is the individual the work of God, but that the social side of man's nature is also the work of Almighty God, and that he has contemplated that we should work together [Applause], and that there should not only be individualism and personality, which is right and natural because God has made it, but that there should be union and co-operation and fellowship, because the Almighty has laid the foundation for it in man's own nature? And the time has come, therefore, for the liberal men and the liberal women of this country not to postpone this hour any longer, but to unite and complete this organization at the present time, and then that this splendid plant have an opportunity to grow. I believe that there is a prospect and a future before this liberal congress that is perfectly magnificent, and in many directions the outlook is large and encouraging. And in the light of the lectures and addresses that we have had here from this platform, I confess that my own intellectual world, and my own conception of the possibilities of this congress have been multiplied five-fold. We have had single addresses here that were worth the time and the price and the trouble of every man and woman to come to this place [Applause]; and if there had been nothing else done at this congress except to listen to these papers and these addresses and these suggestions, and if nothing else in the future were ever accomplished by it except to hold these annual meetings for the consideration of these topics that feed our minds and feed our hearts and feed our souls, and enlarge our life, I tell you it would breathe anew the breath of life into liberalism all over this land. [Applause.] And it would unite it, and it would fill it with evangelical spirit. We need this spirit—not the doctrine, but the spirit of those who have gone out in the name of evangelical doctrine.

Now I am reminded, and with this I will close my remarks, of a story that you are all acquainted with more or less, concerning Ralph Waldo Emerson and Father Taylor, of Boston. You remember Father Taylor was a preacher in a Bethel Mission in Boston, and that the rough, brave sailors that

were accustomed to a life on the wave attended these meetings—not only they, but many of the cultured people of Boston were often seen in his audiences. Father Taylor was invited to attend a reception or a party given by one of the prominent people of Boston, and Ralph Waldo Emerson was also invited to attend the same place of meeting, and a very genial and pleasant evening was spent; and Father Taylor came into contact with Ralph Waldo Emerson and saw the beauty of his spirit, saw the intelligence of his mind and the frankness of his nature; and it occurred to Father Taylor,—although a Unitarian, you know, is a perfect terror sometimes to a Methodist, and sometimes even to a Universalist [Applause]—it occurred to Father Taylor that there was no very good reason why Emerson at death should go to a bad place, and so, Mr. Emerson having withdrawn from the meeting a little before it had entirely broken up, as soon as he had passed out of the door, Father Taylor, addressed his host and said: "If Emerson, when he dies, goes to Hades, he will change the climate there, and emigration will set that way." [Applause.] If we adopt this basis of union with one heart and with one mind here, and start this movement, it will change the climate of Liberalism in this country, and emigration will set this way. [Applause.] It has been the work of much concession as well as of much consideration, and it is the fervent hope, and it is the faith of the committee that it will be adopted by this congress.

MRS. WOOLLEY: No one certainly could fail to respond to the warmth and the eloquence with which this gentleman's statement has been made. I rise only to ask the question whether one expression might not be improved a little—the congress will know whether or not it ought to be. Among the other objects is this of the establishment or perpetuating the "church of humanity." It seems to me that that would be bettered a little if we were to say the "religion" of humanity. I do not quite know whether it is meant to use the phrase simply in the figurative sense—if it means simply what we call the invisible church, the church of the spirit, I think we could have no objection to it; but if it means rather the great principles on which the religion of humanity is based, it seems to me that that expression would be better. And then I think also of the claims of the unchurched upon this congress, who have their own objections of more or less weight to the expression "church." I think I would like to ask the committee whether it had any special intention in using the word "church" of humanity—whether the expression "religion of humanity" would fill that idea as well.

MR. ALCOTT: The phrase that was originally before the committee was, "to develop the true American church." Some thought that was somewhat of a limitation, and inasmuch as humanity was the great object and aim, and the religion of humanity is the idea—the religion of man—and inasmuch as that was the object, it was thought the phrase "to develop the church of humanity" was the better phrase, and that was the one that was adopted by the committee unanimously.

MR. JONES: May I answer Mrs. Woolley's question directly? The phrase "religion of humanity" though it is not very common in the minds of the present reading generation, was pre-empted by the Comtists as the positive form of religion. It was their phrase and it at that time had technical significance, which still obtains among the stu-

dents of religious history; and inasmuch as we have taken such pains to guard and hedge about the dogmatic dangers, and as the word "church" does hint at organic life, it was the desire of the committee to recognize humanity, and at the same time not to presume on taking up a phrase which has already been preempted by eminent thinkers and which has already made an attempt to capture the world, and obviously failed. That was the feeling in the minds of some of the committee who shaped that phrase, and I think it obtains now—I think the "church of humanity" has carrying power—though I do not care which expression is used.

MR. SNELL: In that connection I would observe that a society still exists, I think, under that name in Liverpool, and elsewhere this ritualistic positivism exists; and if this movement extends to England, and we hope it will and to all the rest of the world, we shall have to confederate the Comtean church, which has at least two or three churches in Great Britain and possibly elsewhere; and it might seem in such a country as if it all had the Comtean platform—that is to say, as if this was an adhesion to the Comtean system, if we had the same name. There might be some confusion at least between the minor body and the great confederation.

MR. ACTON: Mr. Chairman, it seems to me that it is a part of the business of this movement to bring that very term back to what it originally meant. It has been allowed to take on an ecclesiastical meaning, as I understand, of authority, which we scarcely recognize; and if we would simply remember that "church" originally did not mean anything religious necessarily, but simply a collection of people for any purpose, then we get rid of the exact thing that Mrs. Woolley has objected to, and I do believe that we ought to keep it, and I think it is part of the business of this movement to convert that very term to what it properly means.

DR. POWELL: I was just going to say, are we not wasting our time somewhat on a non-essential? Historically, church and state are practically the primary division of humanity. That we know from the very earliest records; and it does not make a straw's difference whether we use that term or not, except that it might be misunderstood; but I move the adoption of Mrs. Woolley's word, to avoid any possible misunderstanding.

DR. KENT: We debated that matter in the formation of our church at Washington considerably, and it led us to decide at least in favor of "People's Church" for our local organization. But I am impressed with the thought that the word suggested by Mrs. Woolley is more seriously open to the objection that it would be confounded with the Comtean theory than the word already in use. The statement of objects is such as to, I think, eliminate the danger to which Mrs. Woolley refers. If the word were standing alone there might be danger of misapprehension, but, connected with the statement of objects as it is there, it seems to me hardly possible that anyone would make that error; and I should like the term "church of humanity" personally, better than I do the "religion of humanity." I also have great sympathy with Brother Acton in regard to the redemption of that word. It is a broad word when we go back to the roots of its history, and I think it is a word easy of redemption, because at this present time the whole movement of the ecclesiastical bodies

of the land—and they are all called churches—is in the direction in which we are moving, and I do not think we can afford to drop that word.

MR. ALCOTT: I would say, Mr. Chairman, if it is not out of place, that this very point was under consideration by the committee, and it was thought better to use phraseology that would avoid any possible complication with Comteism or anything that has been calloused in any such manner by any such usage.

MR. JUDY: It seems to me we had far better keep the word "church." It seems to me that that designates the field of activity. As I understand it, the United States Government constituted the state of humanity, now we want a corresponding church of humanity, and it seems to me that phrase says exactly what we want to do.

MR. MANGASARIAN: I think the phrase "The Church of Humanity" is to be preferred to the phrase "The Religion of Humanity" not because the religion of humanity is already used by Comte and his followers—because almost every word in those resolutions has been used by others, and we should not stop to consider what interpretations others across the sea or elsewhere may place upon our terms; but we do not organize a religion of humanity—the religion of humanity exists independent of us—we do organize a church of humanity. [Applause.]

MR. POWELL: I will withdraw my motion. My only aim was to end the discussion. I move the adoption of this resolution by a rising vote.

Calls for the question.

MR. JONES: Mr. Chairman, before the vote is taken, I know we will be very glad to hear a word from our friend Mr. Martin, who is the man who has had scruples and anxieties—in common indeed with all of us—about this organization, and I hope we will hear him now.

REMARKS BY REV. A. W. MARTIN, OF TACOMA.

Mr. Chairman, Ladies and Gentlemen: I do not believe there is another person in this room who hopes more seriously and more profoundly that this congress will get born today than I do. The only thing which justifies me in saying a word at all on this subject is the fact that I am here as a representative of the Free Religious Association of America, and also a delegate from the Tacoma Free Church of Universal Religion, and I may say at this point that for the past three or four months, ever since this project has been made known to me, I have taken occasion to say, both privately and publicly, on the platform and through the press, that I believe that if the American Congress of Liberal Religious Societies gets born it will be the most magnificent victory for the cause of religious liberty that the world has seen since the Reformation. But I believe further, that the consistent realization of its aim to establish undogmatic religion on the basis of absolute mental liberty will cost something, and the question before us is whether or not we are ready to pay the price which consistent action will require. And in attempting to state what I conceive that price to be, do not for a moment imagine that I assume an antagonistic, polemical or iconoclastic or even contemptuous attitude, for I stand before you in a spirit of love, and in that spirit have come to the convention and taken my place on the committee. I stand here to speak the truth in love—in love, because that is what I owe to you—the truth, because that is what I owe to the cause in which I

believe—to speak, not hide or equivocate or twist or trim, but speak, because I owe that to myself.

I take it that the aim of this American Congress is to organize an unsectarian union of liberal religious societies for closer co-operation. In other words, it is an attempt to put into practice the gospel of love. But even love has its laws. For if this American Congress is to realize this great aim that it has before it, then I claim that the liberal societies which compose that congress must stand on the same platform as the congress itself maintains. In other words, if this American Congress is to take an unsectarian platform, then the individual societies composing it must likewise stand on the unsectarian basis. I believe that if we are to be thoroughly consistent, we must be unsectarian as individuals, unsectarian in our societies, and unsectarian in the fellowship of societies. [Applause.] Now then, at present the organization has not yet been formed, but, according to the constitution as finally read, the phrase "other non-sectarian societies" occurs, the implication being that the liberal religious societies that are to constitute this congress are themselves already non-sectarian; in other words, if no representatives of sectarian societies are to come into this society, but if everybody is to be asked to be unsectarian individually and as the representative of this society, then God speed this movement. But as I understand it, that is not its purpose. The original call was issued with this statement in it,—that it is the purpose of this congress to organize itself without disturbing existing denominational relations—that was its fundamental principle and object, and hence it happens that my brother Alcott here, a Universalist, and my good friend Savage, a Unitarian, are represented on this committee. In other words, there is a tacit assumption that certain representatives of certain denominations will come into this congress. In other words, they will be sectarian in their local organization and unsectarian in the congress, and it seems to me that there is a fatal contradiction in the position. The question before us then, as I understand it, is: Are we prepared to pay the price of consistency? Are we ready to go to our congregations and say, "Here is one of the most magnificent projects in the world before us. Are we prepared to pay the price which membership in that organization will cost? Are we ready to sink our own local sectarianism for the grander unsectarianism which is the ideal humanity?" Now it may be that there are some societies not yet prepared to take so bold and consistent a step, and my sympathy goes out to those societies. I know something from my own experience, what it costs a religious society to be absolutely consistent, to take its place outside of the dogmatic religion and stand on the plane of absolute mental liberty, and so I have the utmost, the profoundest sympathy for any denominational organization that wants to come in here and yet maintain consistency thereby. I am well aware of that wondrous witchery of words which makes a pastor believe that he can distinguish between himself as an individual and between his capacity as minister of a denominational society, very much as was illustrated by my friend Savage—and he and I have had an almost endless quarrel over it—he claiming that there is a vast difference between him as an individual and him as a Christian Unitarian. I for one cannot see that distinction. It seems to me that if a minister belongs to any denomination he is known to the world as a representative of that denomination, and it seems to me,

therefore, that that distinction has an unethical basis, that it is altogether fictitious.

The price, then, is the surrender of denominational names, fellowship and connection. That, I take it, is what consistency involves. In other words, it seems to me that we are to sacrifice the principle of self-preservation for the larger principle of self-sacrifice. Friends, to quote from the headline of our Tacoma May *Bulletin*, you must come out of your little shanty. You must give up your Christianity, your Judaism, your Mohammedanism, your various sectarianisms; you must abandon the conceit of playing the host to all mankind; for when the congress of the race is summoned it will be gathered under no man's roof, but be canopied by the arch of heaven alone. And so it seems to me then, that if this congress is to achieve its divine destiny, and to present itself pure and spotless before the world, it must cease to drift with the currents of compromise and steer its course by the eternal stars of sincerity, consistency and the love of truth. [Applause.] Those of you who are familiar with the law of religious progress know very well that compromise has always been the method of progress, but you also know that at each epoch of religious progress when compromise has been its method, there has always been a small constituency of people who have stood apart and refused to be elements of that compromise. That, friends, is the position of the Tacoma Free Church of Universal Religion. It bids the American Congress God-speed; it recognizes it as a compromise, and it says to it: "Friends, we are with you. We are ready to help you, but we cannot be a part of you; we must stand apart until you take before the world the absolutely uncompromising, consistent position, and then we will become a partisan. Meanwhile, we will stand apart and will help the American Congress in the beneficent work that it has before it."

MR. SQUIRES: I am a little surprised that the one boasted free church of America should begin to draw its limitations around us and forbid my being a Universalist, Independent or anything else.

[Calls for a vote.]

I will keep within a minute and that is to say that I had hoped that the Union of Liberal Religions would be able to include even the Free Church of Tacoma; and the point is here: We have a guaranty, in the objects of this congress, of absolute mental liberty and absolute personal liberty too, as well as in our individual societies and actions, and so I presume that with a little further thought, Brother Martin will see that to compel us to withdraw from our denominational associations, to compel us to give up our Christianity and our Judaism and our Independence and our Ethical Culture—that to compel us to give up these things and forsake old associations in order to take the basis of one church or of one man's opinion, that would be limitation of the extremest kind. I insist on my right to remain and carry on my own work with my own associations, and at the same time join hand and heart with you in the full purpose of this congress. [Applause.]

MR. ALCOTT: I want one single word, inasmuch as the position of Mr. Savage and myself has been referred to, before this is put to a vote, and to say simply this: that I do not admit that the Universalist denomination in its three great working principles and in its history and in its practice, is sectarian [Applause]; and I feel in the very

depths of my mind and my heart that I can in perfect consistency with my denominational position—if that position is interpreted in the light of its history, in the light of its working principles, and in the light of its practice—that I can with perfect consistency join this American Congress of Liberal Religious Societies.

MR. MARTIN: I wish to say, Mr. Chairman, that I judge no man's conscience. My only purpose was to distinguish between principles, between two ideals that are perfectly exclusive, the sectarian and non-sectarian. Heaven forbid that I should pass any judgment on another man's conscience, or endeavor to legislate for another man's conscience. I would compel no man to do anything.

THE CHAIRMAN: I think it perfectly proper that this question be submitted for a rising vote. All in favor of adopting Article 2d as the objects, signify it by rising.—It is unanimous.

DR. HOFFMAN here asked to read an address as follows: The religious child of this century is now born, and there is much rejoicing among its immediate friends and relatives. It may be some years before its parents can agree upon a name, but the right name will at last be chosen. The immediate duty will look after the child's corporate, moral, spiritual and intellectual growth. It is a precocious child as we all see, and already in this temple, significantly after the peculiar order of another temple of eighteen centuries ago, is saying to us, "Wist ye not that I must be about my Father's business?"

These words convey to us the entire mission of this congress. Apart from them we shall have no right to live. Every other interest, ambition, selfishness, dogma, denomination, is to be at last immolated upon this high altar. The church of the future is now inchoate. Its outlines are now quite distinctly visible through the mists. Its voice is now quite distinctly heard and the message it brings is quite clearly pronounced, namely, For God hath made of one blood all the nations of man who dwell upon the face of all the earth; and in every nation he that feareth God and worketh righteousness is accepted with him. The human brotherhood is about to become a divine brotherhood. This is the practical ultimate of religion.

I am moderately happy now for the first time in twenty years; and I anticipate that with the growth and development of this movement my joy will at last be full.

The only theology of this new movement was pronounced yesterday by the admirable paper on The Philosophical Basis of Union and Work. That theology consisted in but one word—*God!*—the sublime actuality, potency, ultimate of all things and of all men. God is sufficient for the human heart and the universe is not too large for the human brain. I feel like voicing the old song, "Glory to God in the highest, on earth peace to men of good will." Brothers and sisters, our work is just beginning.

We see our triumph from afar.
By pluck we'll bring it nigh.

This is a great movement. Its greatness consists in the facts that it is not a sectarian movement. It is not impelled by dogma. It is free from the economic blunder of denominationalism. It is not a scientific projection although it is to be hoped it may always follow the scientific methods in search of truth. It is not an educational movement

alone, nor an ethical movement. It is first a religious movement, of a character to comprehend and embrace all education, all culture, and all the potencies and possibilities of human nature. It is God and religion without definition, and therefore far removed from factional or schismatic weakness.

The third article of the charter was then adopted, and five persons (named in Dr. Allen's motion, below) named as incorporators were elected and instructed to secure articles of incorporation.

Dr. H. W. Thomas was nominated and elected President of the corporation, with applause.

The nine suggested by the committee as Vice-Presidents were elected, and the number was increased on motion by adding Mrs. Celia P. Woolley.

Rev. Jenkin Lloyd Jones was elected General Secretary.

Mr. Leo Fox was elected Treasurer.

Twenty-four names were read by Mr. Alcott as the recommendation of the committee for directors, all of whom were elected, with the additions shown below.

Rabbi Wise was nominated and elected as a member of the board of directors.

Dr. Kerr was nominated by Mr. Schindler and elected as director.

Mrs. C. T. Catlin, nominated by Mr. Jones, was elected as director.

The Provisional By-Laws were then taken up and there followed a discussion as to words to be used on the seal; but it was adopted as recommended, without change.

Article II., as to membership, was then taken up.

After discussion it was changed to the form given above.

Meanwhile Rev. Ida C. Hultin, Rev. R. A. White and Mr. M. M. Mangasarian were nominated and elected directors, making the number 30.

On motion the by-laws submitted were changed to read that eleven members of the board of directors, instead of seven, should constitute a quorum.

The remaining articles were read and adopted without discussion.

After which the form of organization was adopted as a whole, by a rising vote.

2 P. M. Report, by DR. ACTON, of the committee on Summer Schools.

REPORT OF COMMITTEE ON LIBERAL SUMMER SCHOOLS, OPEN CHAUTAUQUAS, ETC.

Your committee to which was referred the subject of Liberal Summer Schools, Open Chautauquas, etc., beg leave to report as follows:

We are profoundly impressed with this need; there is no question of the demand for rapid and vigorous educational work all along the line of the Liberal religious movement. The daily increasing drift which has set in from all points of the compass toward that particular phase of Liberal church work which this congress stands pledged to defend, is very largely from that class which has never had any training in this direction, and who especially need the opportunity for instruction and uplift which such schools alone can give. If some such effort is not

made, our work will be embarrassed and retarded, and that opportunity which comes but once in a lifetime will be wholly lost. But your committee regards it of such vital importance that no mistake be made in the inauguration of this work, especially in reference to name, location and the funds necessary for a successful issue, that it is not thought wise at this time to advise any further action, by this congress, than that a standing committee be appointed to which the whole subject be referred, with instructions to thoroughly canvass the ground, with full power to perfect a plan, and report the same at our next session. Respectfully submitted.

On motion adopted.

It was moved and seconded that the present committee on Chautauqua and Summer Schools be continued. Carried.

There were added to said committee Hon. G. F. Eberhard, Col. Freeman, of Bloomington, Mr. Morgan, of the Englewood Society, Miss Sadie American, Major Marks, of Davenport, and Mr. Max Leopold.

The report of the committee on evangelical work (given below) was received and adopted as the sense of the meeting.

FINAL REPORT PRESENTED BY THE COMMITTEE ON WORKING TOGETHER IN SMALLER CITIES.

WHEREAS, although we believe that the missionary organizations of the different bodies represented in this congress are doing efficient work for the cause of Liberalism, yet we recognize the fact that there are many missionary fields in which no one of these organizations working alone can do successful work; and

WHEREAS, we further believe that a missionary committee representing all the various bodies embraced within this congress can do efficient and successful work for the Liberal cause in many such fields without interfering with the work of any of the existing missionary organizations above referred to and can even be an assistance to them,

THEREFORE, we the committee on missionary work, beg leave to recommend that the board of directors appoint a missionary committee in which every movement represented in the American Congress of Liberal Religious Societies shall have at least one representative, and whose duty it shall be--

1. To organize Liberal religious societies in communities in which the different Liberal elements have been unable to combine under any one name.
2. To encourage a union of forces in those communities in which there are two or more insufficiently supported Liberal societies.
3. To encourage the Liberal societies of different denominations in two or more closely adjoining towns, to unite in the support of a minister in harmony with the spirit of this congress.
4. To try to furnish speakers to such Liberal societies as are financially unable to maintain a minister.
5. To solicit for this work the voluntary services of the ministers of larger societies.
6. To procure and distribute Liberal literature.
7. To gather and record information in regard to the condition of missionary work among Liberals.
8. To report annually to this congress.

(Signed) A. W. Gould, Hinsdale, Ill.; J. V. Blake, Chicago, Ill.; R. F. Jonhnot, Chicago, Ill.; A. M. Judy, Davenport, Ia.; Joseph Stolz, Chicago, Ill. Mr. Simonds was not present to sign the final report, though he approved the general suggestions.

MR. JONES: Mr. Chairman, there is a resolution which has been commended by one or two vice-presidents of the congress, who suggest that while it is not possible to discuss it here, it is proper to introduce it and have it referred to the board of directors for future consideration; and with your consent I would like to ask Rabbi Levy to read this resolution, that it may be referred to the board of directors.

The privilege was granted, and RABBI LEVY said:

Mr. President and Ladies and Gentlemen: I am about to introduce to you a subject which I may presume has not been in your mind at all; in short I am to propose that this congress take up the consideration of forming an organization which shall have for its object to promote agricultural pursuits among the surplus labor of cities, and in introducing this subject I will state that I have given the matter six years' time, and I appreciate now the possibilities of such an organization. I am not prepared to make a speech here, neither can I even within the time of a half hour give you the outlines of such an association, but I trust that, in stating but two facts, I will convey to you that there are great possibilities within such an organization.

Some six years ago several people came to me and asked me to assist them to embark as farmers. I asked them, "Why do you ask of me such an assistance?" and they told me they had been living here in the city for years, and had found that they could hardly make a living, and their children were growing up and would live in such portions of the city as were very unhealthful, and they would like to see their children grow up in free air. I took the matter seriously, and with the aid of Dr. Hirsch and Dr. Moses and several individuals we were enabled to send out four families to the prairie. Now, we did not give them anything at all. We did not do any charity, in the sense that it is generally understood. We bought land for them, they to pay for it. We found that we could buy land for five dollars per acre. They were to pay for it in small payments. We bought them an old wagon, the necessary implements and four horses and two mules, and we chartered a car, gave them a little seed, and \$30 cash. We had permission from the railroad to pack them in, the horses and all the implements they had and the people, in one car; and we sent them to Red Falls, Dakota. Of course it was a struggle for these few families, but after a few years they succeeded, and let me tell you that those four families who went out there are today in easy circumstances, and in spite of the last two years, that the crop was not as it ought to have been,—as they expected it,—they have lived on and they have done to themselves and to their children a great good. And I do know that on one side there are hundreds of families in every large city that would be willing to improve the opportunity and go out and become such laborers and toilers, and they will make a blessing for others and will do honor to themselves. On the other hand, there are corporations who own land and who are willing to give it to individuals—lands have been deeded to individuals without any condition at all, because we know, when a person owns a great tract of land, if he gives away a certain part of it and it is settled, that that improves the other lands. And such lands can be had plentifully. It will not require much money. It will require earnest work, and a great deal of

good can be accomplished. Of course, as I have stated, I cannot tell in a short space of time all the possibilities of such an association or organization, and as was well remarked here yesterday by Dr. Wright, "Truth is the eye and goodness is the hand," and while I do appreciate that we are looking for an eye, while I fully appreciate what Dr. Hirsch stated here, that we must have ministers of the first quality, and then we will have eyes to lead us, and while I myself feel that I am the least in the profession, yet looking around on what I have heard, I feel that we have got some eye, and that our hand cannot be laid down entirely in our lap and do nothing. Let some good be done, and I do think that as this has been brought before this congress, that it is not one of the least things that shall shine forth in the future as a bright star in the sky that has just so beautifully developed over us. And with these remarks, Mr. President, Ladies and Gentlemen, I recommend to you this:

Resolved: That in order to improve the opportunity of the toilers who are without work in the cities, this congress consider the organization of a society to promote agricultural pursuits among the surplus labor in the city.

It was moved and seconded that the resolution be adopted and referred to the board of directors. Carried.

MR. ALLEN introduced this resolution.

DR. CHILION B. ALLEN then read and explained that this resolution was to complete the legal organization:

Whereas, the American Congress of Liberal Religious Societies has been organized this 25th day of May, 1894, and Dr. H. W. Thomas, Dr. E. G. Hirsch, Messrs. J. L. Jones, A. N. Alcott and Leo Fox have been elected as incorporators, they are hereby instructed to incorporate said Congress according to the laws of the State of Illinois, with the main office in the city of Chicago, and the corporation having been organized according to law, the said directors are hereby authorized to conduct the affairs of the corporation until the next annual meeting according to the spirit and action of the Congress taken this day.

Duly seconded and carried.

MR. JUDY offered the following resolution of thanks to Sinai Congregation, which was adopted by a rising vote.

Resolved: That this congress desires to express to the congregation of the Sinai Temple its sincere and hearty thanks for the generous hospitality which has been extended to the congress, and to express our conviction that it is a most happy augury that the first meeting of the congress should have been held in a building, over the door of which stands written: "My house shall be called the house of prayer for all nations."

MR. JUDY moved a resolution expressing to the Standard Club an equally hearty vote of thanks for the hospitality which they had extended to the congress.

Carried unanimously by a rising vote.

MR. JONES: Mr. Chairman, before the thought paper is called for the afternoon, I feel that I owe it to this congress to make a word of explanation, which I want you all to hear. Once more by the obligations of that subtle something which is expressed by the word "duty," as it comes to me, I find myself enmeshed in a weaving that I cannot escape from, which throws upon me the duties of a secretary if I proceed. I had thought that I had served my time in this kind of obligations. I now stand in its presence with trembling anxiety. I know the dangers quite aside from any physical pressure. It often necessitates action that seems presumptuous, and steps that may seem arrogant. I stand in the presence of this new duty not one whit released from the immensely accumulating duties in other directions. So far as I can see, this congress will not lessen, to say the least, the obligations that rest upon the editor of *Unity* or

the pastor of All Souls Church. Now, I am not going to plead for your forbearance or for your patience—that I must trust for—but as a matter of cold business and severe justice to myself, I must tell you now I cannot consult my willingness and my interest and my ambitions in this direction without stating deliberately before you one inevitable condition. This congress has been made possible because before the hour of rising and after the hour that ought to be the retirement hour, Miss Burroughs, whom I have already mentioned, has been my right hand, and those five hundred letters, most of them, were literally written in bed before I was up, and the business of this congress was transacted after the pressure was over. Now, for this one year, unless you can see some better thing, I have consented to take this load, but it cannot be done unless you give to me that same right hand which has helped me thus far; just that same right hand, because it has been trained through long years of service to me in other directions and knows much of the field and the details. That will mean just \$800 of salary. I ask not a cent, I take not a cent, but I must ask of you that you make that possible, to have that much clerical help at the service of this congress next year, if I am to serve you. The minimum expenses of stationery and printing I put at \$200 more. And a third thing—I say this so that none of you may suspect the financial administration which I may present to the board the first time it meets—it seems to me we cannot in honesty or in honor expect to set up housekeeping even in the feeblest way here in Chicago, as we have in the last four months and are proposing to do for the next year, without giving some equivalent for the desk room and office room which we occupy and use. I shall suggest to the board, when there is one, what I suggest to you now, that we cannot get along for less than \$200 of rentage for the place of rendezvous. That makes \$1200 of minimum expectation from this congress this year, if I am to carry this load, which my discretion tells me I ought not to undertake at all. We come now before you, as Dr. Hirsch said the other night, with all bills paid, with a small margin left—the generosity of this audience night before last added \$180 or so to its treasury. We probably start out with a fund say of \$225 or thereabouts on hand. Now that other minimum sum of a thousand dollars, and a maximum of possibilities which I will not venture to mention, is a part of the responsibilities which you have assumed in calling this organization into being, and which I refuse to carry without this word of confidence, when I accept the position of general secretary. I was in hopes that we could have had a consultation with Mr. Fox, your treasurer elect, before this, and that the finance committee which was appointed could have had a meeting or two and submit to you a plan for action. Today we have the representatives of, I would venture to say, fifty or sixty organizations who mean to affiliate themselves with this institution. While they have no authoritative word to speak for those who have yet no authority to receive such word, perhaps it is still now the thing to hear from the representatives of these societies on such matter. Now is the easiest time in all the year to make this financial minimum an absolute safety and an absolute reality. I have no motion to make, but I want, Mr. Chairman, that you should insist that this body deliberately understand the situation and face it; and if there are any suggestions to come from the house, I hope you will entertain them.

MR. ALCOTT: I move that we raise this thousand dollars.

Motion seconded.

Subscriptions and collections were then taken, which amounted, together with the collection taken Wednesday night, to \$777.77.

MR. POWELL was then called upon to deliver his address:

DOES MODERN SCIENCE AFFORD A BASIS FOR A POSITIVE THEOLOGY?

By Rev. E. P. Powell, of Clinton, N. Y.

The acceptance of the evolution hypothesis as explanatory, not only of life forms and functions but of historic facts, has reversed our conception of theology and religion. Instead of a supra-human revelation we find both theology and religion to be an evolution of human thought and behavior. The primitive man was as much a religious animal as we ourselves. When he expressed his devotion to his ancestors, and then gathered the facts of nature into a single conception of love or wrath, he had in his soul the same awe or reverence that we feel in our sublimest conception of the infinite and eternal. Nor were his conceptions of duty unlike our own. Righteousness was his rightness; and curiously the very word rite or rita has never substantially changed since, five thousand years ago, our fathers held that crookedness was sin and rightness was right.

Ancient religion was based not on what was not known, but on what the facts of life and the universe were then supposed to be. Ancient theology concerned: (1) The cause or causes of things, including life and man; (2) It defined duty on the basis of ascertained or assumed causes; and (3) it allotted to each individual his future destiny on the basis of character. That is, it covered three fields: the past, where it located the supernatural causes; the present, where it defined our obligations; the future, where it placed rewards and punishments. It was a grand field for the intellect and a wonderful incitement to the imagination. It is no wonder that there was quickly and everywhere a differentiation of ritual and theory, owing to seasons, scenery and national temperament.

Its gods were dead heroes, natural forces, and that somebody of whom all myths hint. Origin, order and sustenance it attributed to these human and supra-human beings; beings like themselves in nature, yet more or less than themselves—at least intelligent and moral.

Duty is classified as (1) obligation godsward, (2) obligations manward. Original god-service was in the main ritual. Believing was an insignificant obligation. Heteropraxy preceded heterodoxy. Piety consisted in sacrifice and prayer, in giving and asking, or, as Socrates expressed it, "doing business with the gods." This involved close interrelations between the gods and men. This relation may be classified as inspiration and incarnation; that is, gods or ghosts were constantly in relation to living souls and to living bodies. The living not only fed their invisible friends but supped with them. Washing before eating became an early and very natural rite. These were the sacraments of nature in all parts of the world.

Duty manward was reverence and obedience towards elders; and either love or hate for neighbors according to the fellowship of worship. Yahwehites were honorably bound to hate the worshipers of Ammon or Jove. This battle of love and hate led on to the victory of the Golden Rule,

It is impossible to consider without supreme pleasure this science, early termed religion. It was the one potency in society that bound all together: the living; and the dead, as well as the living. It projected the idea of home over the universe; and enabled the family to span the grave. When at last in the progress of human thought and hope the idea of the One was reached, He became "Our Father," in whom all lived and moved and had their being. It involved a truth collateral to the doctrine that all atoms are interrelated—namely, the interrelation of all spirit. These two ideas underlaid all natural science and all natural religion.

Clearly in this original religion was implied, if never expressed, and sure in due time to be formulated, the doctrines of the infinitude of God, the immortality of soul and human brotherhood. At least the germ of these ideas was there. If the gods were greater and less, the greater implied the supreme. Life beyond the grave implied continued existence. As the conception of the All-Father grew, that of all-brotherhood must and did grow apace.

The most magnificent struggles of the human intellect were in shaping these three interrelated elements of all natural religion. They have dropped at last into the maxims of nations and the faith of humanity. God is one; Life is one; Mankind is one. "Love God with all your nature; and your neighbor as yourself." Let your religion be religion.

We cannot too clearly get it in our vision that early theology was nothing more nor less than the science of the day. Science covered the whole field of life; and that included the departed souls as well as those in the flesh. Skepticism need not question all the hereafter. Religion was the science of the proper interrelationship of souls. It, as the word *religio* implies, bound together the whole spiritual universe. But it looked outward as well as upward. It was essentially sanitary; and it covered the subordinate sciences of medicine and education. The primitive family moved out on two lines of evolution, the civic, or political, and the religious. There was the science of the state and the science of the church. The patriarchate at a very early date differenced into two functionings and two patriarchs—the civil ruler, or secular head of the family, and the religious papa, or priest. The oriental bishops are still called patriarchs, papas or popes. To the religious side of the family almost universally was assigned the education of the young and the care of bodies as well as souls. To the civil ruler was assigned warring, social order, and the arts of production and commerce. Religion naturally was the interpreter of the recondite; it was the philosopher, the investigator, the scientist. Cosmology, or the interpretation of physical nature, was the corner stone of original religion. It remains so today; the beginning was God-created.

Clearly we come to quite another matter when we touch the theologies of the world that have refused to be classed as natural, and assumed superiority over the natural. These also bear everywhere a curious likeness; and are the too early crystallization of limited knowledge into unlimited theories. The six accredited points of orthodox believing are: (1) Creation *ab nihilo*, by a supra-natural Creator; (2) the fall of created human beings from a state of innocence; (3) the at-one-ment of some creatures and their Maker by the sacrifice of animals or the self-sacrifice of a Savior; (4) the sanctification of the pious and the damnifying of the impious; (5) the final separation of good

and evil; (6) the perpetuity of wrongs as well as of rights.

These points, it is evident, are a very natural evolution from the primitive error that the universe needs a cause apart from itself. The mind found some rest by pushing back cause one link. Later theism has been compelled to push the Creator still further back of universal law. It aims to fix on a cause that it can affirm as final. But it is equally evident that these six points, constituting the scheme of salvation, and capable of an almost infinite variation of accessories, is a wholly artificial affair. We may modify it, or deny it wholly, and not affect our confidence in natural religion.

Since the establishment of these artificial systems of theology culminating under Christianity in the Decrees of Trent, the Augsburg Confession and the Westminster Catechism, there have been such changes and progress in physical science as to constitute a revolution. The heliocentric conception of the universe has displaced the Biblical belief that the world is the center. Astronomy has sent us out into innumerable systems of worlds and clusters of systems. The spectroscope reveals these all to be of the same substances and all governed by uniform laws. We have reached with demonstration the non-creatability and the non-destructibility of whatever exists. Finally, the hypothesis of evolution has shown us all life, by orderly sequences, moving forward from lower to higher organic conditions.

This we call modern science. What has it done; what is it to do with religion and theologies? Its summary of the universe is succinctly this: (A) A monistic universe, including in itself an eternal causative principle. This denies (1) a cause beyond and above nature. (2) It denies a final cause; as an absurd effort to escape eternal causation by a word or phrase. (3) It affirms the immanence of all spirit in all matter. (B) It demonstrates purposive development from the lower to the higher, involving intelligent will. (C) It declares to be everywhere present a harmony of evolutionary aim; that involves not only intelligence but moral purpose. (D) It carries over evolution from the objective to the subjective in man; and lays down for us the supreme law of self-development, on lines most advantageous to our fellows. (1) This does not deny the possibility of saviors, but creates a general requisition that every one shall be a savior. (2) It does not subject the body to disgrace, but creates a monism of man correlated to the monism of the universe, in which conception the whole organic being develops or degenerates together. (E) Science shows that eternal betterment is the established law of evolution. This implies (1) that the good of yesterday is the bad of tomorrow and (2) that a total separation of evil and good cannot be effected. The good of one is the evil of another. (F) Science finds the field of human living so enormously increased, both in the needs of production and the arts of distribution, that it has reversed the ancient classification of duty; and decides that our chiefest obligation is to the living and not to the dead; to man and not to God. Sociology is now infinitely more important to the pious than theology. (1) We comfort ourselves in the recollection that the earliest gods were the departed members of the family; and to feed them the first of religious rites. We must now feed, clothe and care for the overcrowded family in the flesh. (2) This lessens the importance of ancient sacraments and creates the later sacraments of breaking our last loaf

with those who need; and keeping ourselves wholesome for the good of humanity.

Modern science, therefore, by which I mean ancient science enlarged and ripened, gives us for dogmatic theology:

(1.) A supreme, immanent, intelligent, moral life; in whom we live, and with whom we ought to work.

(2.) Man as a child of the Eternal Father; responsible and immortal. For practical religious ethics it gives us:

(1.) Duty to man as the God child.

(2.) Duty to God as the Man Father.

Except in the enlargement of view and enrichment of sentiment I see here nothing more than original natural religion. It does not fail to affirm what miniature science assumed—God, duty, and a future existence. It does not omit, love God and love your neighbor. Inspiration is affirmed as a universal principle rather than a private privilege. Incarnation shapes itself to the affirmation that each man is or ought to be a son of God. The religion it endorses is that which existed in the earliest human beings, and which has never been lost from the soul of humanity. The Golden Rule was not invented by Jesus; nor by Hillel, nor by Confucius. It lay imbedded in the soul of the first babe that was born to be an upward looker (*anthropos*) as distinct from the earth-nestling brutes.

The readjustment of theology to modern science would be an easy matter but for the exaltation of believing over doing, brought about largely by the invention of letters. All reformations, down nearly to Christianity, had to deal with tradition; ours deals with the *letter* of law. Books have become the arbiter of eternal destiny—the mouthpiece of gods; and scribes have become the amanuenses of eternal wisdom. The battle of theologies has passed from a contention of knowledge to a contention of expositors; from doing to believing. Faith has passed over from confidence in the Father to trust in manuscripts. The result has been that while knowledge has grown from more to more, the books containing ancient knowledge has become too sacred for refutation. Of all fetichism that our world has ever seen, the most astounding is the worship by the civilization of the nineteenth century after Jesus of books whose origins are strung along the ages to nearly the nineteenth century before Jesus. "The Christian," said Luther, "cannot lose his soul by any number of or magnitude of sins, unless he ceases to believe, for no sin can damn him; but unbelief alone." Modern science demands freedom of investigation as the chiefest of all liberties. It establishes truth as the most honorable property; and character as the sole ambition of living. It has created the sentiment that while belief is vastly important, that belief only is helpful which can be verified.

Science is not skeptical. The skepticism of our age is that which imbues the word rationalism with horror, and weds salvation to verbal inspiration. Science is from *scio*, to know. It has nothing to do with nescience or not-knowledge. The effort of agnosticism to pass its negations for the voice of science was presumption if not impertinence. The doctrine of the unknowable but undeniable was but a temporary passage from the extra-natural Maker to the most knowable Father.

Evolution is not a synonym for revolution. It denies materialism with indignation. It denies the supernatural; but it fills all nature with the thought, "I love you and I am loved." So near does it bring us into relation with the All-Father that it does not refuse to term Jesus a son of God, as also a

son of man. Science emphasizes betterment. It makes coherent and rational the yearnings for nobler conditions of existence which have characterized the whole of human history and all religions.

But the best service of science has been the restoration of faith. In civil life confidence in each other is the basis of business prosperity and social happiness. In religion our soul life depends on trust in God. The problem of the age, says Arnold, is whether the people believe there is a God. Old Sojourner Truth was a character and a picture. Tall, lean, bony, nervous and dead black, she was one of the finest products of Africanism under American conditions. Attending an Anti-Slavery Convention, she heard Frederick Douglass make a profoundly pessimistic speech. The audience was depressed and dumb. Sojourner rose in front of the platform and reaching out her long arm she pointed her finger at the speaker and cried out, "Frederick, is God dead?" The effect was magical. When some one wrote to Darwin to ask if he believed there was a God, he wrote back that sometimes he thought there was and sometimes he thought there was not. The great truth that God lives has occasionally to be recalled to men's minds. Darwin was suffering from his religious heredity; he did not know what he had done in the way of theology. The supernatural God was as dead as Pan. Now, led by modern science, all men are learning to say: In Him we live as He lives also in us. As the Persian kissed his hand to a star we kiss the finger-tip of God in every flower. Browning has it in his mighty ringing verse,

"God's in his heavens; all's right with the world."

Building on this faith a great optimism is getting hold of human evolution.

The five centuries preceding Jesus had been intensely charged with agnosticism. Buddha, Socrates, Confucius had brushed away millions of gods and left the air clear for a great constructive effort. The Jewish race alone was in a position to improve the opportunity. The greatness of Christianity as compared with its predecessors lay in its greater degree of positiveness. They abrogated overpopulated pantheons and soul-crushing rituals. Jesus affirmed, or reaffirmed the simpler elements of natural religion: God, immortality and human brotherhood. The present age is struggling out of another period of intense, but orthodox, skepticism, into another revelation of the Holy Ghost of the universe.

An honest man should write his creed when he closes and not when he begins his career. Such a one, after a life spent in sincere investigation, and imbued with the spirit of *modern science*, might, I think, give us the following as the summary of his belief:

1. First of all, I believe in my fellow men, who, on the whole, have dealt fairly by me, and whom I see clearly to be a band of progressive beings. Going on from among them, I look with tenderness on the whole race as the family of God of whom I have been a happy member.

2. I have a warm trust in God in whom is my life and who has given me fifty years of experience and instruction. I do not simply say I believe there is a God, but I believe heartily in God, as every way a right Father, who is dealing with us in such a way as to make the most of us. I do not trust in his promises or in a sacrifice or in a right belief, but in Him.

3. I believe in the earth as a lovely homeworld where I have been happy in proportion to my will to obey wise law. I see in the world no signs of its having been forsaken of

God, but it seems to me it should be loved and honored for its most marvelous display of wisdom and beauty. I should not dare to call it a fallen or wretched world, or anything less than the most wonderful garden gift of God to his children. Above all, it cannot be an element of piety to decry this world and crave another.

4. I believe in repentance, but not as a state of mind. Any repentance except the turning from evil is folly and disease. Nor do I believe that God asks any atonement beyond desire to do right and forsake wrong. All atoners and sacrificers and reconcilers are superfluous. God is my Father, and I might as well die for Jesus as he for me. We are brothers, and would be willing to die for each other; but not to appease an angry judge.

5. I believe every way in religion: but I do not consider that it consists in abasement of self or in laudation of God, but in modest measurement of self, just appreciation of my neighbors, and honor toward God. Religion is the bond of uprightness that binds me to everything good and true. Prayer is not religion, but it is the voice of religion, and it belongs between the soul and God.

6. I believe in honor as the highest element of religion—that the relation of the soul to itself, to its neighbor and to its God should be measured by honesty. What I see to be right it is my duty to stand for. What I see is false it is my duty to oppose. Cowardice is the beginning of all crime; it is the power of all falsehood, it is the true atheist.

7. I believe in the human reason as a light swung out over the darkness at the masthead by God himself; and I believe it to be a sin to follow any other light. Books I leave behind me; my reason I take with me. It is the perpetual interpreter to my soul of the universe. No blasphemy could be greater than to deny the godliness of reason.

8. I believe in death as a part of the program of life. It is neither to be dreaded nor to be sought, but to be looked upon as a provision of God for new progress and higher evolution. It is one of those necessities that come like sleep, and it should be a special office of religion to divest it of all superstitious horrors.

9. Standing on the threshold of another life, my gathered experience of self and of nature and of God teach me to look for a second stage of existence. The arguments for immortality are almost if not quite demonstrative. I am certain that the universe has in it stores of study for immortal minds.

To-day I saw the dragon fly,
Come from the walls where he doth lie,
An inner impulse rent the veil;
Of his old husk, from head to tail
Came out clear plates of sapphire mail.
He dried his wings, like gauze they grew;
Through crops and pastures wet with dew,
A living flash of light he flew."

10. I believe the whole universe to be a home; where I am, and was, and always shall be. No one of right spirit can ever depart from God. In Him we live and in Him we shall live. I have seen Him expressing himself in thousands of forms. I believe I shall see Him in another life. I do not think of God as all merciful here but unmerciful there. There is but one God, and that one God has but one nature. His children are inestimably dear to Him; He will judge them hereafter only as He judges now, by natural laws that invest wrong with terror and right with joy.

11. I believe that I am going into the future as not an untried field, but as God has always led me on into the tomorrow. He has never sent me into a desert; I shall

awake in the same loving presence, with his preparation for my best interest. By no choice of my own I came into this world; it was just the place for me. By no choice of my own I go to another; I believe it will be as happily adjusted to my needs.

12. I believe that material laws govern all matter at all times, and that moral laws for spirit are the same everywhere. I therefore go on with a certainty of future difficulties and future victories, future efforts and future progress. A workless condition would be worse than worthless, and freedom from care never brings joy. Happiness is the fruit that hangs on the tree of honest toil, and bliss is the fruit of conflict. What we have of good in us makes heavens, what of evil we have in us makes hells about us. It has been so in this world, it is a law of life; it must always be so. Wherever I am, therefore, if in God I shall be in heaven, if not I shall be in hell.

Let me close by urging the nobility, and may I not say the divine wisdom, of a religion originated in the being of man, germinal in his nature, and developing with his development; its history coincident with his own, its rise in his origin, its growth in his progress, ever at hand and ever in heart tender and helpful; a part of his family life and opening out into the clan, the tribe, the nation, the human; freely breeding new reaches of art, science and morals, as well as correlated to advancing political forms and spirit; one half of his soul, one half of his life, one half of his social duty; facing ever upward, as civics looked ever earthward; jealous of its realm, often dogmatic, not seldom assuming too much authority; partaking of the age invariably, yet always mollifying the earthy, the brutal, with the ethical and hopeful, tenderly holding the family in its bosom; rescuing the dear departed from forgetfulness, giving the lie to materialism, helping us to climb, but ever needing new knowledge and free reason to prevent its degeneration; ever developing in life and ever bolder in investigation. Is not this a worthier, grander, as well as historically a truer religion than a religion revealed from without nature, shaped arbitrarily in facts, in morals and in miracles, and then made known to a mere handful of elected priests; unable to adjust itself to increasing knowledge; doomed to exhaust its moral energy in condemning the saintliest and the seers; lingering in the light of the later ages not as the *religio* that binds together, but the *irreligio* that divides, separates and annuls the brotherhood of man? It is the former of these that science ever endeavors to strengthen and modern science aims to restore.

Mr. Jones then read the opening and closing portions of the following address:

THE INTER-RACIAL CO-OPERATION IN THE INTEREST OF RELIGIONS.

By Kinza Riuge M. Hirai.

Nine months have passed since we saw the grand phenomenon of the religious world, as the first step towards the co-operation of the international beliefs, in the form of the Parliament of Religions, last year, when the representatives of the different faiths from all parts of the globe sat on the same platform and expressed their opinions in the most friendly and harmonious concordance.

It is not necessary here to say, the magnificent success of this rare undertaking, which impressed those who attended every day's session, is the most hopeful prospect of the future realization of the inter-racial union of

religions. Still there are many who are avowedly opposed to any idea of such project. At present I will not venture to divert the mind of these bitter opponents from their prejudice, although I feel it a great pity that the beautiful teaching and the broad heart of the Western world have greatly been misunderstood by the Oriental people, at least by my countrymen, on account of their receiving the reflected light from these stricter elements.

For the present, let it suffice to make a few remarks for those who are willing to co-operate in the interests of religion without regard to the differences of race and creed. But I am not in a condition to speak for all Oriental countries, and whatever I state here is from the Japanese standpoint.

There are some in the Western country who think that the people of Japan are very narrow, bigoted idolaters—that certain proportions of her population are Buddhists and certain others Shintooists, besides some classes who only adopt the doctrine of Confucius, etc.,—and that for such a nation the broader comprehension of religious tolerance is utterly hopeless.

These notions regarding our people are entirely mistaken and diametrically opposed by its historical facts as well as the present status of the popular mind in Japan. Although we cannot expect to have the whole population equally developed in intellect, yet fortunately Japan has been highly favored in the broad mind, and the mass of the people have ever entertained the idea of synthetic thought, since the first introduction of Buddhism. An imperial prince, Shotokutaisho, was the first promoter of Buddhism; yet he was not a sectarian. He was at the same time the advocate of Shintooism. He completed the mythology of our country, which stands in the same relation to Shintooism as the Old Testament of Christianity. Between the eighth and the ninth centuries there was a Buddhist priest called Kobo-Laihi who founded the Shingon sect. He also encouraged the people to pay honor to those who had done great deeds for Japan since the age of mythology. The ceremony properly belongs to the territory of Shintooism, yet he eagerly undertook the task and succeeded in immortalizing noble men and women, who otherwise might have been forgotten in obscurity. Thus since the time of the introduction of the new religion there has already been amity and friendship between the faiths. The introduction of Confucianism was received in the same way and created no contention whatever. About one hundred and fifty years ago there was a man called Ishida Baigan. He was a layman and begun to teach a system of moral doctrine combining all these existing teachings—Confucianism, Shintooism, Buddhism and Taoism.

It is nothing strange that he established this system, but what I wish to call your attention to is that he never received instruction in any Buddhist school, nor was he educated under any particular professor of Confucianism and Shintooism. He was a very modest man and aimed to teach and cultivate the ordinary class of people who cannot attend the higher school of philosophy, or those who are too busy to spend their time in study and meditation of mysticism. He could handle the most difficult questions in an easy way and talked in plain language, so that even the ordinary mind could understand the mystic philosophy as well as the synthetic thought of all religions. It was the period of the highest and most peaceful glory of feudalism. The feudal lords were no longer engaged in fighting and

were looking for something higher than bloody combat. Especially they desired to occupy their attendants with something good, that they might not run into dissipation after the severe struggle and restless commotion of battles. Ishida was received by prominent lords and became very popular among them. After his death there were many successors and his system was disseminated throughout all Japan, and is known by the name "Shingaku." Till the time of our restoration, which occurred twenty-seven years ago, societies of this system existed in every town and village. The head society in Meiriusha, in Kioto, the members of which are now trying to reanimate it, has undergone a retrogression since the late restoration. As this is not the essay to treat the details of the different religions and sects in Japan, let me make a brief statement concerning one among them, so that you may better comprehend our religious thought and predict the future consequence towards the union. What I wish to regard here is Zen sect. This term Zen (which is not the same with Jane or Jain) is the Japanized form of the original Sanscrit Dhyana, meaning contemplation or meditation. Though the Sanscrit word is used for the appellation, the doctrine itself was not received from India. I admit that a similar method of teaching the doctrine was adopted by teachers of India and also by those in China; but, as to the doctrine, it could never be transmitted or received from one to the other. For, unless a person reaches a stage where he can grasp certain subjects, he can never understand them, although he may memorize verbal instructions. When he is already in that stage he can understand by himself without the assistance of others, or sometimes he may be slightly assisted by others in the form of a suggestion. On this account, the doctrine of Zen, though it is said to have been handed down from Gautama, was really not transmitted from any person nor from any other country, but it developed in Japan—that is, every one who is generally called a teacher of the doctrine could develop himself without any help, and therefore in its strictest sense this sect or religion rather objects to use the word teacher, for really there could not be a teacher.

This is the well-known doctrine which is called special transmission by mind to mind regardless of scripture, although the word transmission does not satisfactorily explain the idea, for in reality there is nothing to be transmitted from one person or mind to another. In this teaching the scripture of Buddhism is entirely discarded and each person develops his own mental thought by meditation. This meditation does not imply merely to sit in a calm place. When we say meditate, we mean to observe carefully and induce the reason from everything and to deduce its principle for all things. Even Gautama himself is not considered as the teacher in this religion, as its motto says "Kill Gautama"; therefore this should not be called a sect. In many instances a subject is discussed without using any word at all, but it must not be understood as what is called telepathy. The fact is, that every person has the capacity of mind which can sooner or later understand its complex reason of the universe on its material as well as spiritual side. In the case of a person who has not developed such mental capacity, he appears lacking this essential nature; but really he has the same capacity as the highest developed philosopher. The only difference is that one is in its potential and the other in its actual state. Therefore a person who may seem to have no deep men-

tal faculty will be able to grasp the highest thought when he develops his original and potential energy of mind. From this idea in Zen religion we do not intend to teach anything to any person but to give its suggestions or to lead him towards the understanding of the most abstruse point of universal truth which can never be expressed by words. A student on this line will be convinced of the fact that in many cases words are entirely useless, and in the deepest mystic philosophy they are crushed in a moment when they come to be used. As to the methods, then, how to discuss without the words, should be explained in a special subject.

To explain briefly the difficulty of conveying a mystic conception to another person, let me take as an example the impossibility of showing the hot nature of fire to one who never touched it in his life. No philosopher can make such a person comprehend the nature of fire until he experiences himself what is hot. All instructions which he received previous to this experimental knowledge, through the means of words and letters, are mere dead language, simply memorized but entirely meaningless to him. On the contrary, when a person has his own experience, he can understand without being taught. On this account we can safely say that from the ancient time there was no person who ever could succeed to teach his doctrine to another, nor could any one receive the innermost truth of a doctrine from a sage or philosopher. If there was any appearance of such a case it was not the transmission of a doctrine from one to the other, but the one who is called disciple or receiver of the doctrine developed a system of philosophy similar to that of his predecessor. The scripture, therefore, does not give any help to the beginner who has not yet developed certain philosophical conceptions himself. Unless he has this intuitive perception of mysticism, he will rely upon the words and phrases of the scripture, and its true principle he can never understand. Therefore another motto of Zen religion is "to burn the scripture." Besides the others, Myosinji is the head temple of this organization of Zen, which is located in Hanazono mura, Kioto, Japan, and is presided over by Dr. Imagawa Teizan at present.

In all there are over a dozen Buddhist sects and many of Shintoism and others. Yet all of them look upon another as the different manifestation of the same truth, and stand in friendly harmony side by side, while each of them maintains its individual characteristics. In other words, all of them think that the others are also true and each includes the truth of all the others, although it reveals some particular phase on its surface. Thus if all religions and teachings are united they make a complete system. Christianity and other religions are not the exceptions of this. You do not please understand that our religious view is something like a patchwork of belief. Perhaps I can better show our conceptions of the synthetic system of religions by the following diagrams:

Fig. 1.

A	B	C	D
b	a	a	a
c	c	b	b
d	d	d	c

Fig. 2.

A
b
c
d
a
b
d
c

Suppose there are four different religions, respectively, called A, B, C and D. Each

of them has the qualities or truths of the other three, but emphasizes, or puts on the outside, a certain point which is placed inside in others. This makes all appear different from the outside. But when they are put together, as in the second figure, they make a complete whole, emphasizing not one single point but all the points of all the four. This has been the view of our people in regard to the different sects and teachings which were heretofore familiar to them, and now as we have come into contact with some more new doctrines outside our canopy, the same process of synthesizing religions can be easily applied for all faiths in the world. By this you can understand that our conception of the union of religions is not the patchwork, nor do we intend to annihilate the particular characteristic of each doctrine. On the contrary, all of them can unite harmoniously while maintaining their own individuality.

Thus in Japan there is the full prospect of the religious co-operation, yet many are so heedless as to say that we are bigoted and narrow. My presentation of the above is a direct contradiction from what is generally supposed by the foreigners. Why is it so? This is the most important point and should be very carefully investigated by any person who desires to implant a new religion; but it is generally neglected; not only neglected, but sometimes knowingly rejected. If any doctrine observes this only one point, it will be successful whether in gaining its sole influence or in establishing itself in a friendly relation side by side with other teachings. On this account I wish that you will pay special attention to this single point. There is nothing else whatever which needs our consideration for the inter-racial co-operation in the interests of religion.

The point on which I place so much importance is the necessity of the strict observance of our nationality—the spirit of a very small island nation, the history of which has no record of her subjection to another country and which during 2,500 years since the beginning of our authentic history, has maintained her independence and still maintains and must maintain it in the future among the powerful countries. We are very anxious to keep up this same spirit so as to stand an independent nation. The country is old, and there are innumerable things historically associated and complexly entwined with our daily life, which seem absolutely meaningless to foreigners, especially to those who have strong prejudice against all things among us. To them everything appears as heathenish. Even our natural scenery sometimes is seen as heathenish and abhorred by some travelers. Yet these apparently meaningless things serve as the nature of our national vitality. Whether it is Buddhism, whether it is Shintoism or any other doctrine, and whatever the behavior of their teachers may be, if a little painful touch is given on this vital point, it excites the alarm of the danger of the national independence, and the whole nation will oppose it. Whenever there seemed a religious antagonism in my country, it must not be understood that it was from the prejudice against the new doctrine, but it was that we were touched in some way or other on our painful point. Our most sensitive point of pain is not in the spiritual side of religion, but on the more physical side of national constitution.

Even among the Christian elements of the native Japanese, this sentiment began to be noticeable, as the paper presented by Mr. Nobuta Kishimoto before the Parliament of Religions definitely states that they will not have the western Christianity, but the Jap-

anese Christianity. I am so glad to hear this that I will volunteer my assistance for such a movement. At the same time I wish you not to understand me as the blind antagonist against the foreign Christianity. On the contrary, whether it is American or European, if it is true Christianity and really aims at the advancement of the welfare of Japan and has the unpretentious desire toward the maintenance of our independence and the strengthening of our nationality, I will contribute my full power for the cause. But if any religion or teaching, whether Christianity or Buddhism, whether Shintooism or Confucianism, under the disguise of benevolence, intentionally or unintentionally, would crush our nationality and threaten our independence, I will oppose it and combine to oppose it, even though it leads me through seas of blood.

Ladies and gentlemen, let me close my speech by presenting you the Japanese conception regarding all religions of the world through the following simile: When persons stand on the different points of the seashore in a moonlight night, each of them will see a long conical shape or pathway of light fall on the water fronting the place where he stands. When he walks, the light, instead of being left behind, follows him and stops where he stops. He thinks that he is the only one who can see the light, for the other part looks to him like a black sheet of water—"nothing." And he is anxious to let other men see the beautiful reflection and he insists that his is the only standpoint from which to behold it, and that others who are in distant places look out upon only the dark benighted sheet of water. Far from the shore, on the peak of a high mountain there is another person. He looks down upon the sea and knows that the moonlight is not a long strip, nor is it confined to the places where the people stand, but the whole surface of the wide ocean reflects the light like a mirror, leaving no place in darkness. None of the views seen from the different points by different persons can be false and *all of them are true*. Sometimes we linger on the seashore flooded by our own shaft of moonlight, and at other times the soul takes wing to the highest peak and there beholds a quite different aspect of the wide universe.

Mr. Ghandi, of India, was on motion given the privilege of the floor and spoke as follows:

MR. GHANDI'S ADDRESS.

Ladies and Gentlemen: When I first came to know that a Congress of Liberal Religions of America was to be held in this city, I thought the leaders of liberal denominations were then going to join together in making an onslaught on India, as the old orthodox denominations have done. But when I was informed that a Jew has joined this congress, a Jew who had nothing in common with the creed of the orthodox denominations, my fears were removed; and when that great Jew spoke to you yesterday in reference to "ministerial training" in these words: "There is one religion that a man must know to be useful. It must be left to his own choice. He must pursue it scientifically, thoroughly, and with a view towards understanding that great religion which underlies them all," I thought I would also say something, in the name of India, and today I stand before you to offer in the name of 227 millions of Hindus, Jains, and Buddhists of India their most heartfelt congratulations for your having organized a plan which would bring out a tangible fruit of the Parliament of Religions.

I quite agree with the leaders of this congress that the future motto of this organiza-

tion should be the word "humanity" written across the equator of the globe. What shall we do, then, to insure the co-operation of all the races of the world in the interests of religion? I shall speak only so far as the peoples of India are concerned. What kind of relation should exist between the Hindus, Jains and Buddhists of India, on the one hand, and the Christians and other kindred denominations on the other, and what kind of relation does exist at present? In what light do the Christians look upon us and our religions? Englishmen (and they are Christians) write works on Indian history, and they start by disclosing India as a conquered country. They present to the Indian youth nothing but a dreary record of disunion and subjection. This is the policy followed by secular Christians; how do the Christian clergy look upon India? the Hindu? I am not a Hindu by religion. I will quote to you the words of Bishop Caldwell. "The people of this one country alone worship as gods, Vishnu, Shiva, Keishua and various similar gods. The very names of these divinities are unknown in every other country. Seeing then that Shiva, Vishnu and the rest of the Hindu divinities are worshiped as gods by the people of India alone, if they were really gods they would certainly be very gracious to the people of that country. * * * If they possessed any strength at all they would certainly give proof of it by abusing the white men who do not worship them, and by exalting their worshipers, the people of this country. * * They would probably commit to them the government of the rest of mankind. Even if the Hindus were not enabled to rule over the rest of the world, the favor of their gods (when zealously worshiped, as they ever have been) might be expected at least to secure to them their own independence. It would surely never become necessary for them to submit to the government of people who pay no regard to Shiva or Vishnu. How widely different from this is the actual condition of the Hindus. The supreme government of every part of India has passed into the hands of Christians, who assert that no god exists and that no god has ever existed but the God who made the world." These are the words of Bishop Caldwell and that is the sheet anchor of the Christian superiority in India, but that is an old, old argument; the Moham-medans for 800 years have presented the same argument in India with sword in one hand and Koran in another, but where are they today? Echo answers—where? The same argument is now produced by the so-called Christians in India at the point of the bayonet. They believe in "power" as the supreme manifestation and demonstration of truth, so do we; but we go one step more and are declaring for thousands of years to the world what this congress is enunciating today: that power indeed is the test of truth, but goodness is the highest power in the world; if it is powerful to do, it is a hundred times more powerful to suffer.

And what kind of religion do the missionaries preach to my countrymen whom they call superstitious? These so-called disciples of the Bible do not preach the religion of humanity, but a religion whose beginning is in blood, whose salvation is in blood, whose hope of purity is in innocent blood, whose hope of sainthood is in a dream of sea of blood, whose revivals are brought about by a preaching and vision of the sea of blood afresh; such a religion would do better by talking less of Hindu superstition.

How long shall the liberal people of this country allow this humbug to go on in India in the name of their religion? Do we need

these blood and eternal damnation theories in India? No. Do we lack morality there? No; the inhabitants of India are eminently moral, and the crime in India is not one-fourth part of what it is in England, as any one can prove for himself by examining the statistics of each country. What do we need then from you, and what can we give you in return? India with its 300 millions of people is the poorest country in the world. One half of its population from their birth to death get only one meal during the day, and only fifteen per cent of the population can read and write. We want from you a little more of secular education and a little more of bread. We want free public and manual schools and technical institutions for training the masses. The Christian government of India may boast of educating the Hindu youth, but they have not established even one free school in the whole of India; not one school have they established where a person can learn without charge the profession he wishes to follow; not one school have they established where a person can learn how to read or write; and as for the missionaries, not one school have they established where a Hindu can freely receive his education without being compelled to attend the damnation theory class. You, my brothers and sisters, spend every year thousands of dollars in foreign missions which are simply squandered away in teaching the creation of the universe in six days and the fall of Adam for having tasted the fruit of knowledge. I implore you in the name of India to turn the channel of the vast amount of money you spend, in a different and better direction. I beseech you to send to India educationists and not missionaries. I entreat you in the name of the starving poor of India to establish there free schools where education could be given without creed-teachings. When this congress will think of accomplishing this object, they can rest assured that we are ready to carry out their plans.

FAREWELL REMARKS.

THE CHAIRMAN: The hour has come, dear friends, to close the first session of the American Congress of Liberal Religions. Altogether it has been a most agreeable congress. I do not think any one of us has ever attended anything like it before. The attendance has been unusually large, both in the sessions during the day and the meetings at night. The spirit has been fraternal, beautiful, tender. The addresses have been of a very high order. Surely we all will go hence stronger and better. I feel like saying: "Behold, how beautiful a thing it is for brethren to dwell together in unity." It is like the dew of the morning and the precious ointment that descended even upon the garments of Aaron: it is the Christian benediction, it is the prayer of Jesus that all may be one. We go hence. Let us carry with us the inspirations of this hour. Let us carry with us the noble resolves and the consecrations for work. The future is brighter than it ever was before, and I think we are all in our hearts more willing to do the work that is possible. We shall all carry with us to our homes, wherever they may be, tender memories of this week, sacred memories of this temple, and feelings of love for him who preaches here, and for the noble congregation that has welcomed us [Applause], and I know you will be glad to hear the closing word from Dr. Hirsch, and all of us will be glad to have him ask the blessing of God upon us in parting.

DR. HIRSCH: I feel that this temple was re-dedicated during these three days, or dedicated to a new and wider mission. We are Jews, as I told you when you came here.

We gave up nothing in having you with us. We go out with you and carry with us all that we have. You leave us on the anniversary of the day that Emerson was born, one of our prophets—your prophets. We perhaps may not be strong in numbers as yet, but Abraham, so runs an old rabbinical story, in a night of doubt felt as though his cause was lost because round about him were the millions and he stood alone, when a voice from above, or from within, spoke: "It is enough that thou and I should be in the world." Truth and one *are* a majority, and that majority we, the Liberal congress, have. We bring to the world the message of cheer and of salvation. When my good friend from India spoke, it became clear to me why Christianity is so often misjudged—not that he taught me anything new—some of us have heard the same story as the Indians are hearing, and all in the name of Christianity. The first time I learned of Christianity—true Christianity, I mean—was when I met Brother Jones. He now tells me he is not a Christian. The loss is not his, but Christianity's. So, if the Christian opponents of our new federation wish that their faith shall be judged correctly and truly and by its true elements, let them see to it that others, who pretend to be official representatives of Christianity, cease bothering Jews and Hindus with what they palm off as Christianity, but which is not Christianity. [Applause.] We shall welcome even these if they are with us in the earnest desire, not so much to save Jews and Hindus as to save the thousand and one who in our cities and in our hamlets right here live a life under the shadow of the worst brutalism and need to be lifted up to become what Mr. Powell told us today we are all, or ought to be—*anthropoi*, uplookers. Why do they send out to India or to Africa or to the Jewish Ghetto in this city their missionaries? State Street is a wide field for Christian missionaries. Let them begin there. [Applause.] Do I say State Street? Michigan Avenue and Grand Boulevard as well! [Applause.] This then, is our welcome to Christianity: Be with us and become truer to the spirit of Him whose name is for you the symbol of the highest. We welcome in our fraternity those who call the son of Abdallah prophet, those that call Gautama their light of life, those that read the riddle of the universe in terms personal and those that interpret the cuneiforms of the cosmos in the signs of an interpenetrating, all-prevailing law and love. We welcome all into our fraternity. We have our little home duties, each one of us. Some of you must still be Christians in order to draw the others up the height. I have to remain Jew in order to remain true to the duties incumbent upon me; for if I leave those that now trust me, they will not accept my counsel if I stand on the other side, even if it is merely an imaginary line. So we can be true to the larger and true to the smaller circle of our activity.

My congregation speaks through me words appreciative of the great honor you have done us in being with us. They will be ready to aid whenever their aid is needed. Call. The response will come. My congregation is not the only Jewish congregation that is in sympathy with this movement. More than forty of my colleagues have signed the call; and were the conference held at a time when it were more convenient for Jewish ministers to leave their congregations than it is just now, I am sure many more of my professional brothers would be with you here today. In spirit most are with you. If they are not they are not disloyal so much to your cause as they are disloyal to the spirit of

that Judaism which found voice through the loneliness of the captivity, which said, "My house shall be a house of prayer for all nations." One humanity, one God, one brotherhood, one love, shall span the universe, is the interpretation of the widest, noblest thought that Judaism has ever learned to express in words. When you came I might have said to you *ברוך ה' בשם ה'* blessed be he who cometh in the name of God.

Rise, friends, and let me pronounce the benediction in the second half of that verse. We bless you from this house of God, temple of God, because it is a temple unto the larger humanity. *יברכך ה' וישמרך* May the Lord bless and keep you. May he cause his countenance to shine upon you and have grace unto you. *יאר יהוה פניו אליך* May God's countenance be lifted up unto you. *וישם לך שלום* and may he give unto you and unto us all peace without end. Amen.

Adjourned.

Permanent Officers.

President.

Dr. H. W. Thomas, Chicago.

Vice-Presidents.

Col. T. W. Higginson, Cambridge, Mass.; Dr. E. G. Hirsch, Chicago; Rev. M. J. Savage, Boston; Dr. Marion D. Shutter, Minneapolis, Minn.; Dr. R. Heber Newton, New York City; Mr. William M. Salter, Philadelphia; Mr. B. F. Underwood, Chicago; Miss Susan B. Anthony, Rochester, N. Y.; Mrs. Celia P. Woolley, Geneva, Ill.

General Secretary.

Jenkin Lloyd Jones (with such assistant secretaries as the work may demand).

Treasurer.

Leo Fox, Chicago.

Suggested Board of Thirty Directors.

H. R. Whitmore, St. Louis; F. E. Dewhurst, Indianapolis; Florence Kollock, Pomona, Cal.; A. W. Martin, Tacoma, Wash.; Caroline Bartlett, Kalamazoo; J. H. Crooker, Helena, Mont.; L. W. Sprague, San Francisco; J. H. Acton, Aurora, Ill.; Alexander Kent, Washington, D. C.; A. N. Alcott, Elgin, Ill.; Arthur Judy, Davenport, Ia.; J. D. Ludden, St. Paul; Merle St. C. Wright, New York City; F. A. Bisbee, Philadelphia; John Faville, Appleton, Wis.; W. L. Sheldon, St. Louis; W. S. Crowe, Newark, N. J.; J. H. Ecob, Albany, N. Y.; A. W. Gould, Chicago; S. J. Barrows, Boston; W. I. Nichols, Philadelphia; Anna Garlin Spencer, Providence; Clara Conway, Memphis, Tenn.; Mrs. Henry Solomon, Chicago; Ida C. Hultin, Moline, Ill.; R. A. White, Chicago; M. M. Mangasarian, Chicago; Mrs. Chas. T. Catlin, Brooklyn; Thomas Kerr, Rockford, Ill.; Rabbi Isaac M. Wise, Cincinnati, O.

Committees.

On Business.

Jenkin Lloyd Jones, chairman; W. R. Whitmore, of St. Louis; Dr. Thomas, of Chicago; Dr. Crowe, of Newark, N. J.; Dr. Hirsch, of Chicago.

On Permanent Organization.

Rev. A. N. Alcott of Elgin, Ill., chairman; Col. T. W. Higginson, of Cambridge, Mass.; Prof. Felix Adler, of New York; Rev. A. W. Martin, Tacoma, Wash.; Rev. M. J.

Savage, Boston, Mass.; Mr. B. F. Underwood, of Chicago; Dr. E. G. Hirsch, of Chicago; Rev. R. C. Cave, of St. Louis; Rev. M. St. C. Wright, of New York; Rev. J. H. Canfield, of Chicago.

On Missionary Work in Smaller Towns, etc.

Rev. A. W. Gould of Hinsdale, chairman; Rev. A. M. Judy, of Davenport; Rabbi Joseph Stolz, Chicago; Rev. R. F. Johnson, Oak Park; Rev. W. D. Simonds, of Battle Creek, Mich.

On Publications.

Dr. Alex. Kent, Washington, D. C., chairman; Rev. A. M. Judy, Davenport, Ia.; Rev. L. J. Squires, Jamestown, N. Y.; Rev. L. J. Duncan, Streator, Ill.; Rev. W. D. Simonds, Battle Creek, Mich.; Mr. B. F. Underwood, Chicago; Rev. R. A. White, Chicago; Mr. F. B. Bayliss, Sterling, Ill.

On Summer Chautauquas.

Dr. H. W. Thomas, chairman; Dr. Thomas Kerr, Rockford, Ill.; Rev. J. H. Acton, Aurora, Ill.; Rev. A. W. Gould, Hinsdale, Ill.; Rev. Caroline J. Bartlett, Kalamazoo, Mich.; Rabbi S. Hecht, Milwaukee, Wis.; Rev. R. B. Marsh, Peoria, Ill.; Col. Freeman, Bloomington, Ill.; Mr. Morgan, Englewood; Miss Sadie American, Chicago; Major Marks, Davenport, Ia.; Mr. Max Leopold, Chicago; Prof. J. F. Eberhardt.

On Ministerial Education.

Dr. E. G. Hirsch, Chicago, chairman; Dr. B. Felsenthal, Chicago; Rev. L. J. Squires, Jamestown, N. Y.; Hon. D. L. Shorey, Chicago; Rev. E. P. Powell, Clinton, N. Y.; Prof. J. F. Eberhardt, Chicago; Rev. Caroline J. Bartlett, Kalamazoo, Mich.; Mrs. Celia P. Woolley, Geneva, Ill.; Dr. A. J. Canfield, Chicago; Dr. Alex. Kent, Washington, D. C.; Rev. F. E. Dewhurst, Indianapolis, Ind.; Dr. R. C. Cave, St. Louis, Mo.; Rabbi M. Eisenberg, Peoria, Ill.; Col. Freeman, Bloomington, Ill.

On Finances.

Messrs. Leo Fox, Chicago, chairman; F. P. Bagley, Hinsdale, Ill.; J. D. Ludden, St. Paul, Minn.; Judge Hunt, Menomonie, Wis.; Geo. H. Shibley, Chicago.

Financial Exhibit to May 22, 1894.

Receipts.

Cash advanced by Mr. Jones	\$ 44 00
Wm. M. Salter, Philadelphia, Pa.	2 00
Col. T. W. Higginson, Cambridge, Mass.	5 00
Dr. E. G. Hirsch, Chicago	25 00
W. L. Sheldon, St. Louis, Mo.	5 00
J. D. Ludden, St. Paul, Minn.	5 00
Chas. F. Dole, Jamaica Plain, Mass.	2 00
Alvin Joiner, Polo, Ill.	3 00
Unitarian Society of Geneseo, Ill.	7 50
Rev. L. Weiss, Columbus, O.	5 00
Dr. M. Schlesinger, Albany, N. Y. (Temple Beth Emeth)	18 25
Rev. Jas. T. Bixby, Yonkers, N. Y.	2 00
Rev. Geo. S. Shaw, Ashby, Mass.	5 00
Rev. Perry Marshall, New Salem, Mass.	1 00
Miss Catharine Lynch, Chicago	1 20
"Sunday Circle" of Frewsburgh, N. Y.	3 05
Unity Church, Cleveland, O.	20 00
Ind. Cong. Church, Battle Creek, Mich.	25 00
F. O. Johnson, Marian, Ia.	1 00
W. I. Nichols, Philadelphia, Pa.	1 00
Chas. H. Williams, Baraboo, Wis.	2 00
All Souls Church, Chicago	100 00
Sinai Temple, Chicago	300 00
Helen G. Putnam, Detroit, Minn.	2 00
Wm. Backus, Alton, Ill.	1 00
Unity Church, Oak Park, Ill.	18 08
Moline Evening Cong. Society, Moline, Ill.	8 00
Rabbi Moses T. Gries, Cleveland, O. (through friends)	25 00
Mrs. D. A. & F. N. M. Pennock, Charleston, W. Va.	5 00
	\$642 35

Disbursements.

Printing, postage, telegrams, clerical help and re-printing correspondence in pamphlet form (meeting in September, 1893)	\$100 00
Salary, Miss Minnie Burroughs	150 00
Cash returned to Mr. Jones	44 00
Printing, stationery, postage, etc.	66 58
	\$360 58
Balance on hand	\$281 77

Adolph Loeb & Son,

INSURANCE

UNDERWRITERS

189-191 La Salle Street,
Chicago, Ill.
Telephone 1353.

G. SNYDACKER'S SONS.
REAL ESTATE,
LOANS,
RENTING.
123 La Salle St., Room 41.
TELEPHONE MAIN 2591.

COMPAGNIE GÉNÉRALE TRANSATLANTIQUE FRENCH LINE.



FASTEST LINE TO THE CONTINENT.
La Bourgogne...9,000 tons La Touraine...12,000 tons
La Gasogne...9,000 tons La Champagne...9,000 tons
La Bretagne...9,000 tons La Normandie...7,000 tons
Steamers leave New York every Saturday and arrive at Havre-Paris in **ONE WEEK**, where convenient connections are made for all European points.
For good accommodations apply early to
MAURICE W. KOZMINSKI,
General Western Agent, 166 Randolph St., Chicago

CELEBRATED HATS,
AND THE
DUNLAP SILK
UMBRELLA.
QUALITIES AND STYLES
ALWAYS PROGRESSIVE.
Palmer House, Chicago.

Chicago Hydraulic-Press Brick Co.

Manufacturers of and dealers in Hydraulic-Pressed, Moulded and Common **BRICK.**
Office: 301, 302 and 303 Chamber of Commerce Bldg., cor. La Salle and Washington Sts., Chicago.
TELEPHONES: Office—Main 1438. Storehouses—25th St. and I. C. R. R., South, 160; 18th and La Salle Sts., South 753; Flournoy and Rockwell Sts., West, 565; Herndon St. & Clybourn Ave., North, 859. Works: Porter, Ind.

BRINKS EXPRESS CO.
STORAGE,
130 to 135 W. Monroe.
Packages, 10c.
Trunks, 25c.
Telephones 1764
1764
A. P. BRINK, Mgr.
W. B. WYNE, Supt.

ENRIGHT BROS.
PLUMBING AND VENTILATION.
IRON AND TILE DRAINAGE.
GAS AND STEAM FITTING.
3611 Cottage Grove Ave. CHICAGO
TEL. OAKLAND 357.

Desks, Metal Chairs, Tables, Beds

Mfd. by **A. H. ANDREWS & Co.,** 215 Wabash Av. CHICAGO.

THE GREAT AMERICAN
Steam Carpet and Lace Cleaning Works.
Carpets Taken Up, Cleaned and Laid.
Carpets Renovated on the Floor.
Rugs and Drapery a Specialty.
Latest Improved Carpet Cleaning Machine
Ladies' Garments Cleaned and Dyed.
ONLY FIRST-CLASS WORK.
Telephone, South 803. **NICHOLAS AUW,**
141 E. Twentieth St., CHICAGO.

Notes from the Field

The Interstate Conference of Unitarians of Minnesota, Wisconsin and Dakota.

This conference met at Winona, Minn., Monday, May 21st. The opening service that evening was the ordination of Mrs. Alice Ball Loomis of Lone Rock, Wis. The sermon by Rev. H. M. Simmons was on "Unity of Spirit." The prayer by Rev. F. C. Davis; charge by Mr. Simmons, and right hand of fellowship by Rev. T. C. Forbush.

The devotional service on Tuesday morning was led by Rev. Alice Ball Loomis, who took for her subject "Freedom." The address of welcome to the conference was given by Edward Lees, Esq. Response by Rev. F. C. Southworth of Duluth, Minn., who also gave a paper on "The Religion of Jesus."

The afternoon session was occupied by discussion on "Church Extension," Rev. T. B. Forbush leading, followed by Miss Putnam; and by a paper full of suggestions to ministers and laity by Rev. Chas. J. Staples of St. Cloud on "Reciprocity of the Pulpit and Pew." The platform service, with "General Topic, Modern Unitarianism," was conducted by Rev. H. T. Secrist, of Milwaukee, on "Its Distinctive Features," Rev. G. H. Clare, Madison, on "Its Doctrinal Scope," Rev. W. W. Fenn on "Its Mission and Methods," and a closing word by Rev. S. M. Crothers, "Where the Spirit of the Lord is, there is liberty."

After the service a social half hour was spent by the delegates and members of the Winona society, the latter adding to the same by material refreshment.

Wednesday morning the devotional service was led by Miss Putnam emphasizing Faith in our special Mission. In the absence of the writers Mr. Forbush read one paper from Rev. Axel Lundberg, Minneapolis, on "Our Foreign Population; Their Spiritual Needs and Our Ability to Supply Them," and a second paper, by Rev. F. C. Miles, of Menominee, on "The Proper Attitude of the Church towards the Secular Drifts of the Time."

Again in the afternoon, the participants as advertised being conspicuous by the absence of themselves and their papers, the subject "Our Young People" was discussed by Rev. W. W. Fenn giving an account of his Children's Church and his method, which called out suggestive questions. Following this discussion, Rev. F. C. Southworth gave his account of the "Mission Week" lately held in Duluth by Messrs. S. M. Crothers and W. W. Fenn. The platform service of the evening closed the conference with the subject of "The General Religious Outlook," consisting of papers on "The Unchurched Masses," by Rev. C. J. Staples, and "The Relation of Christianity to Other Faiths."

There were many suggestive thoughts presented to the conference but want of space forbids even the mention of them. It is a pity that these conferences should be so largely ministerial. More lay men and women ought to be heard in the meetings. But the churches were almost entirely represented by their ministers, so, of course, the ministers had to do the talking. The Wisconsin churches did better than Minnesota, as there were lay delegates from Arcadia, Greene, Galesville and Menomonie, while only Plainview and New Paynesville of Minn. were represented by laymen. The ministers were from St. Paul, Minneapolis, Duluth, St. Cloud, in Minnesota; Arcadia, Milwaukee, Madison, and LaCrosse, Wisconsin; and Miss Putnam from Dakota. The guests were Revs. T. B. Forbush and W. W. Fenn from Chicago.

Thursday some of us enjoyed a supplement

to the conference in a visit to Plainview where Mr. Davis has organized an active Liberal League. In the midst of a busy week for a farming community we were greeted by an audience of at least 150 or 200 in the afternoon. They listened most attentively to Rev. T. B. Forbush who gave a sermon on "The Incarnation." After the service we had a lawn social and most bountiful repast under the trees at Dr. Tefft's. The music was given by the Plainview band. In the evening G. A. R. Hall was packed even to the vestibules, which means about double the number of the afternoon, and that when a union revival meeting was being held in a church on the same street. We had a platform service consisting of five short addresses—"A Thought of God" by Miss Putnam; "The Distinctive Features of Unitarianism" by Rev. H. T. Secrist; "Its method, the method of Jesus" by Rev. W. W. Fenn; a summary by Rev. T. B. Forbush; and closing remarks by Rev. F. C. Davis. The choir did their full part in the service both afternoon and evening in giving anthems and hymns. And we left much impressed with the earnestness of that whole band of liberal thinkers. Their faces were an inspiration to those who addressed them.

We parted on our various ways Friday morning feeling stronger in spirit for our four days' conference.
H. G. PUTNAM,
Sec'y. Minn. Conf.

Western Unitarian Conference.

The regular annual meeting of the board was held at 2 P. M., Tuesday, May 15th. Present: Messrs. Shorey, Jones, Ludden, Judy, Blake, Fenn and Gould and Mrs. McMahon.

Mrs. Learned's letter of acceptance was read and ordered to be filed. Mr. West's letter of resignation was read and ordered to be filed. Invitations to the A. U. A. Anniversaries were read and referred to the conference for action. Report of the secretary was read and amended and approved. Mr. Fenn and the secretary were appointed a committee to supervise the publications for sale at the church. The report of the treasurer was read and referred to Mr. Judy to consider with the treasurer. Mr. Judy offered the following resolution:

Resolved: That the board hereby expresses a desire to join with any other religious and ethical organization in establishing a common headquarters in Chicago, and that we hereby instruct the secretary to bring this suggestion before the other bodies.

Mr. Judy moved that for this year the conference appropriate one-hundred dollars (\$100) to pay for the conference number of *Unity*. Adjourned. A. W. GOULD, Sec.

The first regular meeting of the board of

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

INSURE WITH THE MUTUAL LIFE INSURANCE CO. OF NEW YORK.

RICHARD A. McCURDY,
PRESIDENT.
Cash Assets, \$185,000,000.
OLDEST,
LARGEST,
CHEAPEST,
BEST,
CHARLES H. FERGUSON & SON,
GENERAL AGENTS.
HENRY BARNET, Special Agent,
TACOMA BLDG., CHICAGO.

KOZMINSKI & CO.

BANKERS

164—RANDOLPH ST.—164.

FIRST MORTGAGES

ON IMPROVED CHICAGO REAL ESTATE, PAYABLE IN GOLD, CONSTANTLY ON HAND.

MONEY TO LOAN.

ADOLPH LOEB,
152 La Salle Street.
Mortgages for Sale.
Money to Loan on Real Estate.

F. W. STRAUS. JACOB STRAUS. S. W. STRAUS.
STRAUS BROTHERS & Co.
128 La Salle Street, CHICAGO.
Telephone, Main 1577.

ACCOUNTS SOLICITED.
We LOAN MONEY at lowest market rates on approved collateral. The making and selling of
First Mortgage Loans on Improved Real Estate in Chicago, a Specialty.
COMMERCIAL PAPER.

BENJ. R. CAHN,

Stocks and Bonds

Member of the Chicago Stock Exchange.
Buys and Sells Stocks and Bonds for Cash or Carries same on Margin.

203 Chicago Stock Exchange Bldg.
TELEPHONE, MAIN 6.

WILLOUGHBY & BINSWANGER,
ATTORNEYS AT LAW,
CONTINENTAL NATIONAL BANK BLD'G,
Rooms 617, 618 and 619,
218 LaSalle St. CHICAGO.
Telephone, Harrison 486.

ELMHURST CREAMERY.
J. NEUBERGER, Prop'r.
217 35th Street, near Grand Boulevard.
Branch of 195 South Water Street,
MAKERS OF
PURE CREAMERY BUTTER
AND DEALERS IN
FRESH EGGS (Selected),
And Foreign and Domestic Cheese, Etc.

Kuyler's
PURE, FRESH
AND DELICIOUS

Bonbons and Chocolates.

OUR CELEBRATED SODA WATER, SYRUPS MADE FROM FRUIT JUICES.

Branches of **161 STATE ST.** 181 La Salle St., Business Men's Branch.
2132 Michigan Avenue, South Side Branch.

DO YOU EVER READ?
SUBSCRIBE TO
COBB'S LIBRARY,
136 WABASH AVENUE.

All the new Books as soon as issued. Also all the Leading Magazines and Illustrated Papers, \$5.00 A YEAR. (Which is only 10c a week.)

How can you secure the privilege of reading everything so economically?



COLUMBIAS NEVER WEAR OUT.

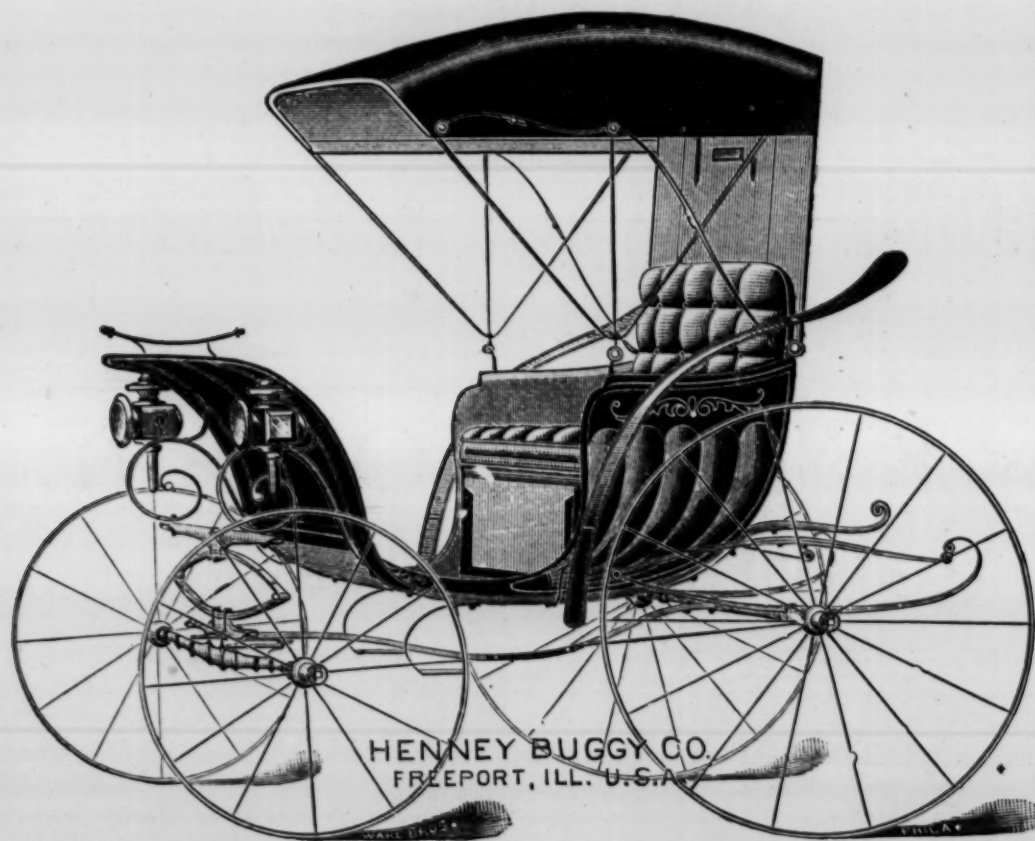
A Complete Line of New Columbias
Always on Hand. Also many Bar-
gains in Second-Hand Wheels.

CATALOGUE FREE.
OPEN EVENINGS.

POPE MFG. CO.,
291 WABASH AVE.

BEFORE BUYING

See the Line of Fine Vehicles at the Branch House of



THE HENNY BUGGY CO., 377-379 WABASH AVE.

Phaetons, Surreys, Traps, Carriages and Buggies.

A. G. FISH, Manager.

directors for the present year was held May 22, at 2:30 P. M. Present: Messrs. Shorey, Blake, Ludden, Judy and Gould, and Mrs. McMahon, Mrs. Woolley, Miss Hultin, Miss Bartlett, Miss Gordon. Mr. Jones was present at the opening of the meeting but was obliged to go before any votes were taken. The secretary read the report of the last meeting. The invitation to attend the annual meeting of the A. U. A., was read and it was voted that Miss Bartlett and the secretary be the delegates of the conference at that meeting. The secretary then inquired whether the conference still stood for the open basis of fellowship. Thereupon Miss Hultin offered the following resolutions, which was adopted:

Resolved: That the directors of the W. U. C., recognize in Mr. Gould, its secretary, an acceptable representative of its principles and of its basis of free fellowship.

Pres. Shorey renewed his offer to resign, and thereupon Mr. Judy offered the following resolution, which was adopted:

Resolved: That we hereby express our hearty appreciation of the fairness and consideration of the president of our board, and that we congratulate the conference on securing his services for another year.

The president took the matter of his resignation into further consideration. It was voted that the recommendation of the finance committee of the conference be referred to the local directors with power to choose a finance committee. It was also voted that the directors be urged to assume personally the indebtedness of the conference in equal parts, and that the finance committee confer with all the members of the board, and further that the special finance committee apportion the assessment of this year. Adjourned. A. W. GOULD, Sec.

Chicago.

THE THIRD CHURCH held its last social meeting of the season on Friday, June 1. It was given by the society of the King's Daughters.

After meeting as one family about the tea-table, a happy evening was spent together; the culmination of which was the presentation to Mr. and Mrs. Blake of an autograph bed-quilt.

The story of the quilt is told best by the poem by Mrs. Mary Walpole Wood, read upon the occasion; which would be laid before *Unity's* readers were it short enough for that purpose.

June 3d, was the day of our New Covenant, on which day all who were of suitable age, and who so wished to do, signed the covenant of the church adopted at the annual meeting in January, 1893,—a covenant so large, that it will receive into its fellowship all who are of earnest, sincere mind of whatever beliefs; a covenant so strong, that love is its spirit and service is its law.

It was a memorable day. Mr. Blake's service was impressive yet simple. The signatures were placed in the old book which was used when the church was organized in 1868.

It was well with us that he, who for eleven years has guided us in the spirit of Natural Religion, in Universal Fellowship and the law of Righteousness should be with us on this great day and be a partaker of our joy and a witness of our pledge to the future.

Every year on the first Sunday in June we will hold our Covenant service, when all who during the year may have joined us and the young people who have attended the Covenant class will sign the covenant and we will together renew our bond of fellowship.

Sunday evening, June 10, there was a reading from Kingsley's "Water Babies" by Mr. Blake, with organ accompaniment

I. H. MILLER,

84 State St.

LADIES AND GENTLEMEN—

Have
Your
Shoes
Shined
Free
Of
Charge
At
Miller's.

SPECIAL FOR SATURDAY.
Our Ladies' Large
TAN and BLACK
Button \$5 SHOE
for this sale.....

\$4.00

84 STATE STREET.

With every pair of
Shoes you receive
a book of 30 Cou-
pons, each coupon
entitling the hold-
er to have his or
her Shoes Shined

FREE OF CHARGE!

At My Store.

I. H. MILLER,

84 State St.

To Introduce
**METCALF
LINEN
WRITING PAPER**

[The finest made—for Polite Correspondence],
WE WILL SELL FOR

75 cents

3 Quires [72 Sheets] and
Envelopes to match of Three
Fashionable Sizes, assorted
12 sheets of Azure and 12
sheets of Cream of each size

**METCALF
STATIONERY CO.**
136 Wabash Ave., Chicago.
Regular retail price for
this package is \$1.50.

A. B. RUSS & CO.

UNDERTAKERS,

161 Twenty-Second Street,

CHICAGO.

TELEPHONE 8209.

\$1,787,000 CITY OF CHICAGO GOLD BONDS FOR SALE.

Sealed bids will be received at the office of the City Comptroller of the City of Chicago until twelve (12) o'clock noon on the twentieth day of June, 1894, for \$1,787,000 City of Chicago Bonds, of the following descriptions:

Sewerage Bonds.....	\$785,000
River Improvem't Bonds.	346,000
Water Bonds.....	\$146,000
Water Bonds	
Town of Lake...	210,000 656,000
	\$1,787,000

These bonds are issued for the purpose of retiring bonds of the same character maturing July 1st, 1894, which, with the exception of \$210,000 Town of Lake Water Bonds, were originally issued in 1869, prior to the adoption of the new Constitution of the State of Illinois. They are of the denomination of \$1,000 and \$500 each, are dated July 1st, 1894, and are payable in twenty (20) years from date, with interest at the rate of four (4) per cent per annum, payable semi-annually. Both principal and interest payable in gold at the American Exchange National Bank, New York City. Proposals will be received for each issue separately or for the whole issue, or any part thereof.

A certified check of five per cent of the amount bid must accompany the offer.

The city reserves the right to reject any and all bids.

WILLIAM K. ACKERMAN,
City Comptroller.

GOLDSTON'S HOTEL,

284, 286 and 288 WABASH AVE.

Three Doors North of Auditorium,

CHICAGO.

Centrally Located.

Newly Remodeled.

Strictly First-Class.

AMERICAN AND EUROPEAN PLANS.

DINNER Served a la Carte or Table D'Hote, 50c.

SPECIAL RATES TO FAMILIES.

Rooms and Board for Young Men, from \$8 up.

Turner

33d St. and Wabash Ave.

This fine Hotel is well situated near elevated station and all cable lines, and is conducted on the AMERICAN PLAN. Is especially

ADAPTED FOR FAMILIES.

The Rooms are Large and Nicely Furnished

Parties wishing to engage rooms can now secure them at reasonable rates.

The TABLE IS FIRST CLASS, and the house is well arranged to make

A PLEASANT HOME

for its guests. Call and see us, and you will find this one of the best in Chicago.

LEARN A TRADE.



WATCH REPAIRING, JEWELRY WORK, ENGRAVING AND OPTICS taught in theory and practice.

Chicago Watchmakers' Institute,
913 U. Masonic Temple, Chicago.
Write for Catalogues.

by Mr. J. Franklin Hughes and the rendering of the songs by the choir. It was a pleasing and successful as it was unique. The church was well attended, there being a large delegation from Evanston and a number from the south side of the city, and on all sides your reporter heard words of enthusiasm and delight at the expressive rendering of this beautiful and touching story. The little fellow whose clear voice led the singing of the prayer song won a deserved encore. For once the more ignorant had the advantage; those who had never read the "Water Babies" felt they had much to be thankful for in that their first impression of this prose poem should be from the interpretation of Mr. Blake and Mr. Hughes.

S.

Humboldt, Iowa.

The annual parish meeting held at Unity church, on Tuesday evening of last week was an occasion of enjoyment and profit. About a hundred and fifty people were served at the banquet following which were toasts and responses as follows: "Our Church," Dr. Vaupel Clark; "Our Ladies' Circle," Mrs. Alice E. Taft; "Our Choir and Orchestra," (from the standpoint of the pews) G. S. Garfield; same from the standpoint of the musicians, D. F. Coyle; "Our Unity Club," Mrs. C. P. Clark. These toasts were alternated with music by the choir and orchestra; making the occasion literally a "Feast of Reason and a Flow of Soul." Everyone was in good cheer and alive to the promotion of the church interests and the enjoyment of the church home. Enthusiastic and cordial resolutions were adopted in recognition and appreciation of the services of the minister and his wife and the musicians for the past, and soliciting their continuance for the year coming. Officers were elected as follows: Trustees for three years, Col. J. J. Smart and Dr. Vaupel Clark; Trustee for two years, Mrs. Emma W. Shellenberger; President, G. L. Tremain; Secretary, G. S. Garfield; Treasurer, B. H. Harkness.—*Local Paper.*

Providence, R. I.

Rev. Napoleon Hoagland, who has recently undertaken the pastorate of the Fourth Unitarian Society (South Providence) has made an earnest effort to reach what in the West we call the "big church." Last month his morning addresses were: (1) "To the Un-churched;" (2) "Reason in Religion;" (3) Exchange with Rev. W. F. Furman; (4) "Morality in Religion." And in the evening Rev. Richmond Fisk, D.D., spoke on "The Mind of Christ the Mind for All;" Rev. Thos. Van Ness, on "The Religion of the Future;" Rev. Wm. F. Furman, on "The Backbone of Character;" and Rev. D. M. Wilson, on "The Message of Religion to the Modern Age."

REPORT OF RELIEF WORK AMONG THE UNEMPLOYED DURING THE STRESS OF LAST WINTER, CARRIED ON UNDER THE AUSPICES OF ALL SOULS CHURCH AND THE NEIGHBORHOOD OF OAKLAND.

We opened the office at 3201 Wells St., Dec. 15, 1893, and closed it April 21, 1894. We began with one hundred families which soon reached a maximum of five hundred and seventy-five families. At a small average there were six in family. We gave rations of flour, beans, salt pork, fresh meat, onions, etc., twice a week; also 100 lbs. of soft coal; also soap. These were mainly furnished by the Central Relief Association with whom we co-operated. They also paid the salary, \$15 per week, of a clerk who acted as both clerk and interpreter. Among so large a number of destitute families there were many other needs besides those of food and fuel—clothing, shoes and stockings, medicine, food for sick people and

HOTEL GIFFORD,

OCONOMOWOC LAKE, WIS.

(THE WELL-KNOWN FAMILY SUMMER RESORT)

IS NOW OPEN FOR THE SEASON.

TERMS, \$10 to \$14 PER WEEK,

According to Rooms occupied; Children and Maids, half rate.

For further information please address as above.

THE COMPLETE STENOGRAPHIC REPORT

OF THE

PROCEEDINGS

OF THE

First American Congress

- OF -

Liberal Religious Societies

HELD IN CHICAGO,

May 22, 23, 24 and 25, 1894,

Will be printed in pamphlet form (about 120 pp.) and be

Ready about June 20.

Price, - - 25 cents per copy, post free.

Liberal Discount on orders for 50 and over,
made known on application.

Place Orders now for Prompt Filling.

PUBLISHED ONLY BY

BLOCH & NEWMAN, Publishers,

175 Dearborn St., CHICAGO.

W. P. NELSON COMPANY,

FINE PAPER HANGINGS,

INTERIOR DECORATION AND PLAIN PAINTING,

193 Wabash Avenue, CHICAGO.

SIGN WRITING.

PHONE, MAIN 271.

E. HOBBS, FLORIST,

Greenhouses 3112 & 3114 IND'ANA AVE.

A Choice Selection of Plants and Fresh Cut Flowers constantly on hand. Floral Designs of every description. Plant Decoration a Specialty.

You Would Buy a Set

Of these SOUVENIR SPOONS, but you think there must be some catch on account of the small sum asked for them. It is a genuine offer and we do this to dispose of them quickly.

**Remember we Refund your Money
IF YOU FIND THEY ARE NOT AS REPRESENTED.**

**YOU KNOW THIS ADVERTISEMENT WOULD NOT
BE ACCEPTED BY THE EDITOR OF THIS PAPER
IF IT WAS NOT GENUINE. ORDER TO-DAY.**

**SEND IN YOUR ORDER FOR A SET OR MORE
AT ONCE AS THOUSANDS WILL AVAIL THEM-
SELVES OF THIS GREAT OPPORTUNITY.**

'First Come First Served'



How are we able to do it?

These Spoons were made up especially for the World's Fair trade, by
THE ONEIDA COMMUNITY, Limited,

and were left on their hands. In order to dispose of them quickly, we make this unheard of offer. **SIX SOUVENIR SPOONS**, after dinner coffee size, **HEAVY COIN SILVER PLATED**, with **GOLD PLATED BOWLS**, each spoon representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus, and dates 1492-1893 and wording "World's Fair City." They are genuine works of art, making one of the finest souvenir collections ever produced. **Sold during the Fair for \$9.00**; we now offer the balance of this stock at **ONLY 99 CENTS**. Sent in elegant plush lined case, properly packed, and express prepaid to any address. Send Postal Note or Currency. Money cheerfully refunded if goods are not as represented.

LEONARD MANUFACTURING CO.,

Sole Agents, Dept. A354, 20 Adams Street, Chicago, Ill.

What the "Christian at Work" of New York has to say in their issue of March 22, 1894. "These Spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these Spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the Spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

S. MUIR, FLORIST

GREENHOUSES:

3530-3532 Michigan Ave.

TELEPHONE, OAKLAND 319.

A choice selection of FRESH CUT FLOWERS constantly on hand. Floral Designs of every description. PLANT DECORATION A SPECIALTY.

infants, etc. To meet these, besides the expense of keeping open the office (which was reduced to the minimum), contributions of money were given by various persons, amounting in all to \$1084.54. The work was in charge of a committee. Jenkin Lloyd Jones and Dr. Julia Ross Low, chairmen, Dr. Helen A. Heath, superintendent, and Mr. S. W. Lamson, treasurer. Besides this sum in cash, large contributions of clothing were given. The charitable section of All Souls Church met every week and made new clothing, the cash value of which can hardly be estimated. Twenty-five of our ladies gave their voluntary services as friendly visitors; which gave them a personal interest in the work, and redeemed it from mere almsgiving.

A large box of clothing came from Hillside, Wis. Another from Decorah, Iowa. The people from the neighborhood of Hyde Park gave large quantities of good clothing. Swift & Co. gave 60 barrels of "Plucks." Mr. Leroy and Mr. Clark, of Cottage Grove Ave. gave supplies of fresh meat every week for two months. Mr. Wilson of Armour & Co., 1 doz. large size beef extract. Malted Milk Co., Racine, Wis., one doz. bottles of malted milk. Oscar Wolff, of 48 5th avenue, 3 boxes of soap. The Flower Mission gave us two stoves, bedding, clothing and delicacies for the sick. In response to a special call large quantities of bedding were sent and distributed. Mr. Crawford gave us our index books. A large amount of miscellaneous things were given, too numerous to mention in detail but all of them of service. The central office gave one hundred pairs of new shoes and stockings and considerable clothing.

The principal contributions in cash came from: Mrs. Page, \$175.00; Mr. Kent, \$100.00; Mr. Colvin, \$50.00; Miss Anna Morgan gave a dramatic entertainment which netted \$187.00. Some young gentlemen of Hyde Park gave a minstrel entertainment and gave us \$100.00. Nettie Storrs gave a children's entertainment and gave us the proceeds, \$5.00. The Flower Mission gave us \$17.00 for special cases. The rest of the money came from individuals in sums varying from \$5.00 to 50 cents. A "friend" sent twenty-five dollars expressly for shoes.

As a result of last winter's work, a necessity to go on with it in some form seems laid upon us and the superintendent has secured a flat of seven rooms where a creche is to be started immediately, with a view to a kindergarten as soon as possible; also other educational and help-giving work on the basis of real interest and friendship. In fact, we are feeling our way to a "settlement" work similar to that of "Hull House," and hope that our friends of UNITY who sympathize with this high sociological work will give us their sympathy and substantial support.

Address Jenkin Lloyd Jones or Dr. Helen A. Heath, 4016 Ellis Ave., Chicago.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.



"Any Old Shoe"

won't pinch your foot if it's sufficiently too big—but you might as well wear a meal bag.

Selz Royal Blue \$4.00 Shoe

(Manufactured by Selz, Schwab & Co.,)

has a way of fitting the foot's curves and keeping its shape. You can wear a Royal Blue that's *your size*. It's a handsome shoe, and how it does last!

STREETER SELLS IT.

134 State St.,

68-70 Madison St.

THE BERLITZ

School of Languages,

Chicago, Auditorium;

New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Cleveland, Minneapolis, Louisville, Atlanta, Berlin, Hamburg, Dresden, Leipzig, London, Paris.

THE BERLITZ METHOD is based on a system of language instruction generally called the "Natural Method." In it the pupil is acquainted with the foreign tongue, not by translation, but by conversational exercises in the new language. **TRIAL LESSON FREE.** Send for Circular. **OPEN ALL SUMMER.**

LE FRANCAIS—A Monthly Magazine containing the most interesting modern French Comedies, Novels, Anecdotes, Etc.; also treatises and exercises on the difficulties of French Grammar, pronunciation and idioms. Send for sample copy.

POWDER POINT SCHOOL, DUXBURY, MASS.

The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.

F. R. KNAPP, S. D.

MASSACHUSETTS, GREENFIELD. PROSPECT HILL SCHOOL FOR GIRLS.

A liberal education with good home influence.
Reference: **JAS. C. PARSONS,**
E. E. HALP, D.D. Principal.

COMPLEXION POWDER

Is an absolute necessity of refined toilet in this climate. Pozzoni's combines every element of beauty and purity.

THE CHICAGO HERALD. VISITOR'S GALLERY.

Entrance doors have neither lock nor key, open night and day to everybody. See the ten great presses printing *The Herald*.

All Summer Long

seekers for enjoyment and travelers who've an eye open for pleasure will find luxurious delight in a trip on one of the

LAKE MICHIGAN AND LAKE SUPERIOR TRANSPORTATION CO'S

ELEGANT STEAMSHIPS.

The Great Lake Route which touches
**The Northern Michigan
Summer Resorts.**

Special. Everybody's favorite steamer the handsome steel "MANITOU" will start her semi-weekly trips twixt Chicago and Sault Ste Marie, about June 15th.



Send for illustrated pamphlets. Address Jos. Berolzheimer, G. P. A.

**LAKE MICH. AND LAKE
SUPERIOR TRANS. CO.**
Rush and N. Water St. Chicago.

N. L. FRANK & CO. PHARMACISTS

N. E. Cor. 33d St. and Cottage Grove Ave.
TELEPHONE SOUTH 813.

E. VON HERMANN'S PHARMACY

N. E. Cor. 31st St. and INDIANA AVE.,
Telephone 8108. OPEN ALL NIGHT.

DR. I. J. REIS,
SURGEON CHIROPODIST.
All Diseases of the Feet Successfully Treated.
Rooms 11, 12 & 14, 125 STATE ST., CHICAGO.
Hours 9 to 6. Patients treated at residence if desired.
Use Dr. Reis' Foot Powder.
Cures Sweaty, Smelling and Sore Feet.

DR. MENDLE A. COHEN,
SURGEON-MOHEL
of many years successful practice.
3335 Calumet Avenue, - CHICAGO.
All calls from out of town attended to.

J. E. FURTH,
JEWISH
UNDE RTAKER,
3237 Cottage Grove Ave.
Tel. South 886. Open Day and Night.

Boulevard Market

WEINBERG BROS., Props.
DEALERS IN
FANCY MEATS AND VEGETABLES
AND ALL KINDS OF
POULTRY, GAME AND FISH.
206 THIRTY-FIFTH STREET,
OPPOSITE GRAND BOULEVARD,
Telephone, 889 South. CHICAGO.

Death to High Prices!

Buy Direct from the Factory
and save agents' and canvassers' commissions. Hereafter we shall sell the Majestic direct to the consumer at factory cost. The Majestic is recognized as the best machine for family use, and has always been sold by our agents for \$60. For a limited time we shall sell it for \$22 and furnish all attachments free of charge. Shipped on approval anywhere. Send for a sample of its work and catalogue. **FREE.** Columbian half dollar every purchase next sixty days.
THE TILTON MFG. CO., 275 Wabash Av., Chicago. Ill.

M. WALSH,
Livery and Boarding Stable,
120-122 25th STREET.
Bet. Prairie and Indiana Aves

First-class Carriages always on hand. Tel. South 150.
Established 1845 Telephone 341 Main.

The John Jones
Clothes Cleaning and Repairing
Establishment,

LLOYD G. WHEELER, Prop.

The Proper Renovation of
Gentlemen's Clothing
Our Exclusive Business.

119 Dearborn St., CHICAGO.

The Study Table

AN INTRODUCTION TO ENGLISH ECONOMIC HISTORY AND THEORY. By W. J. Ashley, M. A. Vol. I. Part II. The End of the Middle Ages. New York: G. P. Putnam's Sons, London: Longmans & Co., 1893, Crown 8 vo. pp. 501. \$3.00

This second installment of Prof. Ashley's valuable contribution to economic history, a volume of five hundred pages, will appeal primarily to students of economics. It treats of a subject which has only recently come into prominence. Today the students at work in the field of economic history are comparatively few in number, and they have only begun to bring to light the treasures which are so abundant. Yet any reader who is interested in studying the evolutions of social organization under the leadership of this very painstaking investigator will find much to reward him here. The volume covers the period from the fourteenth to the sixteenth centuries, a period in England during which industry as distinguished from agriculture on the one hand and trade on the other became prominent. Its general scope is best indicated by the titles of the six chapters: I. The Supremacy of the Towns. II. The Crafts. III. The Woolen Industry. IV. The Agrarian Revolution. V. The Relief of the Poor. VI. The Canonist Doctrine.

The tracing of the economic and the social development of a country like England is at best an intricate process, and calls for discrimination on the part of the investigator who would leave a definite impression on the mind of a reader. The phases of mediæval life which Prof. Ashley has chosen to consider are significant of the transition to a modern economy. It took years of restrictions and regulations before anything like freedom of industry could come about. The mediæval town system, as civic privileges became numerous, was bound to go, and by the sixteenth century a "sense of solidarity" had spread itself over England, municipal institutions had lost strength, and the organization of trade and industry rested on the basis of the national state. Prof. Ashley disproves the idea that England was at any time during the Tudor period in a languishing condition. It is true that particular towns were falling to ruin, that plagues and fires not infrequently scored their awful victories, and that the course of industry caused many places to sink into insignificance. On the other hand there are evidences of a constant growth of wealth in civic communities; English foreign trade was becoming conspicuous; great churches were being built; and the sumptuary legislation would indicate general increase of luxury. It was during this period that the idea of national trade arose in England.

Those who may be interested in the historical aspect of trades unions and labor organizations will find the chapter on "The Crafts" very suggestive. Under the phrase "the gild system" the author treats of the various organizations and relations by which industry developed for the two centuries. The craftsmen in the gild organizations sought to prevent fraud and to secure the observance of generally accepted standards of good work. Their system of setting aside certain persons for overseeing the various trades was very elaborate. Yet, as the author says, "it is probable that to create even such a business conscience as we now enjoy, the mediæval system of supervision was a necessary stage, and that the law was our schoolmaster to bring us to liberty. . . . Men sought a refuge from the weakness of the individual conscience in the strength of a corporate conscience." The groups of men of kindred occupations formed communities, and these communities, once incorporated,

became important factors in the state. Little by little new classes arose. The progress of peace and order meant increased production of food; and with this increase of food a non-agricultural class became physically possible—a so-called merchant class. By 1450 the working class, as we use the phrase, had arisen under the various names of "servants," "valets," "yeomen" or "serving men." Thus the labor problem had very small beginnings. The gild system hindered freedom of enterprise; it was a system of control, of restrictions. But, as Prof. Ashley says, "what was required was discipline rather than spontaneity." It is no small consideration that the endeavor of these early labor organizations was "to view the processes of production and sale in their relation to general social well-being."

The chapter on the Woolen Industry will be of special interest to the economist, treating as it does the origin of the wealth of England and illustrating the development of industry. Passing over the rather technical chapter on the Agrarian Revolution the reader interested in problems of the day will find an excellent account of the early aids to the poor, the monasteries, hospitals, crafts and fraternities, and general bequests and philanthropic work. The final chapter on the Canonist Doctrine, with its history of the idea about interest, and of the much-abused term "capital," is certainly the most valuable contribution in English to the subject. Prof. Ashley here attempts to justify the mediæval church in its attitude toward the prohibition of usury.

The bibliographies at the opening of every chapter will be exceedingly valuable to the investigator, and in the notes will be found a wide range of references which will often be useful to the general student. As we contemplate this splendid contribution to economic history we are reminded of that sentence penned by an earlier student in this field, the friend to whom Prof. Ashley has dedicated his work, Arnold Toynbee, who died in 1883 at the outset of his career: "If I could persuade some of those present to study economic history, to follow out the impulse originally given by Malthus to the study of the history of the mass of the people, I should be indeed glad." Truly this was a prophetic utterance which is being nobly fulfilled.

H. B. L.

Tired Professional Men.

Use Horsford's Acid Phosphate.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

The Magazines.

NEW OCCASIONS for April contains a strong paper by Prof. W. O. Atwater, of Wesleyan University, on Food as Related to Life and Survival. We commend it to all who are doubtful about the sufficiency of subsistence for coming generations in case the population of the east should greatly increase.

THE COSMOPOLITAN for May contains an article on "Siam and the Siamese," W. W. Barroll, of the navy; "England's latest conquest in Africa," by Claire A. Orr; "The Struggle for Freedom in Kansas," by Thomas Ewing, one of the most active participants; a poem by J. W. Riley, "Up and Down the Brandywine," and a number of other interesting papers.

IN THE COMING DAY for May Rev. John Page Hopps makes some pungent remarks in response to the dramatic affirmation of orthodoxy recently made in his church by Dr. Horton, the supposed Liberal Orthodox divine.

RELIGION OLD AND NEW, of Davenport

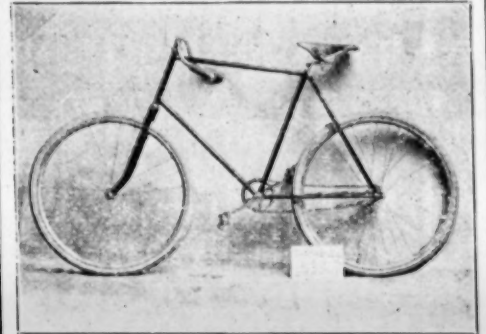


D'Ancona & Son.
Most Extensive Dealers in
PARASOLS AND UMBRELLAS.
Umbrellas Re-covered and
Repaired.
PALMER HOUSE, 179 State-st.

THE BEST

BICYCLES CAN NOT BE BOUGHT IN
AUCTION SHOPS—THE TEMPLE
CYCLES are NEVER FOUND THERE.

Examine Our Wheels
Before Buying.
It will Pay You.



Ralph Temple Cycle Works,
158 22nd ST., cor. Wabash Ave.
RALPH TEMPLE-FRIEDBERG, Prop.

We Are Selling

Vashburn's Best Flour - - \$3.85 bbl.
Finest California Apricots - 12 1/2 c. can.
Oyster Bay Asparagus - - 20c. can.
Star Brand Early June Peas - - 10c. can.
Fancy California Prunes - - 10c. lb.
Best Family Soap—60 lbs. - \$2.50 Box.
Imported Lentils - - - 5c. lb.

JOS. WEISEL,

96 31st Street.

TEL. SOUTH 23.

A. B. RUSS & CO. UNDERTAKERS

161 Twenty-Second Street,
TELEPHONE 209. CHICAGO.

I LIKE MY WIFE TO

Use Pozzoni's Complexion Powder because it
improves her looks and is as fragrant as violets.

Mineral Waters IN Syphons.

We are now prepared to deliver to all families the following list of true Mineral Waters, in Syphons.

SELTZER, KISENGEN,
DEEP ROCK, SARATOGA,
WAUKESHA, VICHEY,
PLAIN SODA AND LITHIA WATER.

No family should be without these famous Waters for their table use. Each bottle is elegantly labeled, and is very sparkling.

Price per doz. of either of above Waters, \$1.50

Chicago Consolidated Bottling Co.,
14 to 18 CHARLES PLACE.

Telephone, Main 327.

The Pentateuch,

Its Languages and Its Characters.

A Treatise upon the Original Language and the
Early Translations of the Pentateuch
into Greek and Aramaic.

By MICHAEL L. RODKINSON,

Author of "History of Amulets," Etc.

PAPER COVER, 38 PAGES, PRICE 25 CENTS.

FOR SALE ONLY BY

BLOCH & CO., Publishers,

Cincinnati:
BLOCH PUB. & PRINT. CO.

175 Dearborn St., CHICAGO.

A CHORUS OF FAITH

AS HEARD IN

THE PARLIAMENT OF RELIGIONS.

By JENKIN LLOYD JONES,

Pastor of All-Souls Church, Chicago.

A beautiful book, the handsomest volume the Parliament has produced. It shows the essential unity of all religious faith by setting forth the best and highest thoughts expressed by

115 Representatives of the Various Religions of the World.

FORTY PAGES are given to the Opening Addresses.
THIRTY PAGES to the Farewells.

The rest of the 167 extracts, varying from half a page to seven or eight pages (Dr. Hirsch's) in length, which make up the book, are arranged under seven heads—

Harmony of the Prophets.
Unity in Ethics.
The Soul.

Holy Bibles.
Brotherhood.
The Thought of God.
The Crowning Day.

Each of these is preceded by an appropriate poetical extract. The book is carefully indexed and contains several short appendices on topics connected with the Parliament.

Cloth, Gilt Top; 333 Pages; Price, \$1.25.

FOR SALE BY

UNITY PUBLISHING CO.

175 Dearborn St.,
CHICAGO.

and Des Moines, Iowa, has in the May number a sermon on the Eleventh hour by the veteran Mrs. Julia Ward Howe who has recently been spending some time in Des Moines.

Remarkable Preservation

is a characteristic of Borden's Peerless Brand Evaporated Cream. Always the same; is perfectly pure; entirely wholesome; free from substances foreign to pure milk. A perfect product accomplished by a scientific process.

Railroad Fares Reduced.

The Nickel Plate Road has made material reductions in the fares to many points on that line including Fort Wayne, Cleveland, Painesville, Ashtabula, Erie and many other eastern points. Ticket Office 199 Clark Street. Depot 12th Street Viaduct and Clark Street, Chicago.

Souvenir Spoons.

On another page will be found the offer of the Leonard Manufacturing Co., of Chicago, to send a set of six Silver Plated Souvenir Spoons for the small sum of ninety-nine cents for the set. These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so.—*Christian at Work*, March 22, 1894.

An Excellent Change.

The new quarters of the Wolf & Perolat Fur company, the well-known and popular furriers at 225 and 227 State street, have been fitted up with lavish expense, and the result is one of the most commodious and artistic fur emporiums in the West.

Above the oak wall cases the mounted heads of wild animals and stuffed birds look down at you as if proud of the distinction their pelts and plumage have attained. Every wild furry thing that contributes to woman's luxury is represented in artistic grouping. The show room is prettily walled in the rear with ground and stained glass.

In the storage department are zinc-lined storage cases, an ingenious invention of Mr. Wolf, in which the tarred paper does not come in contact with the garment, thereby keeping it free from the disagreeable odor so objectionable to ladies of refined taste. Furs stored in these cases are perfectly sweet and pure after a few minutes exposure to the air.

A leading feature of the new quarters is the ladies tailoring department under the supervision of Herr Rudolph, lately of Vienna. Two of his creations are not on exhibition in one of the show windows of the establishment, and are a constant attraction to admiring gazers. One thing that will recommend Herr Rudolph to the ladies of Chicago is his rapidity in fitting. Those who have stood weary half hours and hours to be chalked and pinned into shape can appreciate this. The exclusive agency of the Miller hats is with this firm, and a full line of ladies' sailers is carried. Also all that is latest in umbrellas and walking sticks. The establishment adds another attraction to the famous "sunny side of State street."

**BOYDSTON BROS.
UNDERTAKERS.**

LADY ASSISTANTS.

3975 Cottage Grove Ave.
Tel. Oakland 842. CHICAGO.

INSTRUCTIONS FREE!

IN

ART EMBROIDERY

AT OUR

ART PARLORS,

185-187 WABASH AVENUE.

Wheeler & Wilson Mfg. Co.

AUTHORS AND PUBLISHERS are invited to write for estimates on the publication of books and pamphlets. Best of facilities, reasonable prices. **CHARLES H. KERR & COMPANY (Incorporated)**, 175 Monroe Street, CHICAGO.

ART FLORAL CO.

Choice Cut Flowers.
Decorative Plants.
All kinds of Garden Work.
Choice Roses.

3911 COTTAGE GROVE AVE.

Tel. Oakland 845. Branch No. 6 Forty-Third St.

J. G. GLINNIN,

Wholesale and Retail Dealer in

ELGIN DAIRY MILK and CREAM

2735 INDIANA AVENUE,
CHICAGO.

No Pain! No Gas!

SPECIALISTS IN THE PAINLESS
EXTRACTION OF TEETH.



Set of
Teeth...\$8.00
Painless
Extraction. 50c

NO STUDENTS—Only trained specialists employed. No charge for extracting when teeth are ordered. 12 Chairs.

BOSTON DENTAL PARLORS,

146 State St. Telephone, Main 659.

Ladies in attendance.
Open evenings till 10. Sundays 9 to 4.

For Fine Tailoring at Lowest Prices Visit

**M. GUTTMANN,
FINE TAILORING,**

2901 Cottage Grove Ave., CHICAGO.



\$2.75 Boys our \$9 Natural Finish Baby Carriage complete with plated steel wheels, axle, springs, and one piece steam bent handle. Made of best material, finely finished, reliable, and guaranteed for 3 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 75,000 in use. We are the oldest and best known concern of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we guarantee to be as represented, sold at the lowest factory prices. WRITE TO-DAY for our large FREE illustrated catalogue of latest designs and styles published.

OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.



14 KARAT GOLD PLATE

CUT THIS OUT and send it to us with your name and address, and we will send you this watch, by express for examination. A GUARANTEE for 5 YEARS and Chain and Charm free with every watch. You examine it and if you think it a bargain pay our sample price \$2.75 and it is yours. It is beautifully engraved and equal in appearance to a genuine solid gold watch. Write to-day and mention in your letter whether you want Ladies' or Gent's size.

Address,
THE NATIONAL MFG. & IMPORTING CO.,
334 Dearborn St., Chicago, Illinois.

MORE THAN KIN.

By JAMES VILA BLAKE.

Author of "Poems," "Essays," "Legends from Story-land," "St. Solifer," "A Grateful Spirit," "Happiness from Thoughts," etc., etc.

A new book, unique in its plan, its literary style and its dress. The individuality of the style brings to mind what was remarked by a critic on the appearance of the author's essays seven years ago, that it would "delight all lovers of good English prose" and was "a contribution of lasting value to our literature in very condensed and original form."

In its plan MORE THAN KIN is not a book of essays, nor is it a treatise, nor is it a novel; yet it has some traits of all these. Its thoughts are grouped around a simple story of daily living, with no plot, and only the slightest of incident, but with at least two characters beautifully and strongly developed. Through the whole book runs a consecutive study of kindness in its various phases, and the pages are enlivened by frequent illustrative instances, some of which are drawn from ancient and modern writers, some from daily experience, and some, it may be conjectured, are inventions of the author. Altogether it is a book to read and re-read, to take up at a moment of weariness for the delightful uplift it gives; to study as a text book in the greatest of sciences—the science of living.

18mo., 334 pages.

Holiday Edition, half cloth, \$1.00.
Full Cloth, in two colors, \$1.50 postpaid.

FOR SALE BY
UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

HIS LATEST WORK.

The Spirit of God.

By P. C. MOZOOMDAR.

Author of "The Oriental Christ," "Heart-Beats," Etc.

TABLE OF CONTENTS.

- I. The Spirit.
- II. The Hindu Doctrine of the Spirit.
- III. Doctrine of the Spirit in Christianity.
- IV. Sense of the Unseen.
- V. The Spirit in Nature.
- VI. The Kinship in Nature.
- VII. The Spiritual Power of the Senses.
- VIII. The Spirit in Life.
- IX. The Spirit in the Spirit.
- X. The Spirit in Immortal Life.
- XI. The Spirit in Reason.
- XII. The Spirit in Love.
- XIII. The Spirit in Conscience.
- XIV. The Spirit in Christ.
- XV. The Spirit in History.
- XVI. The Spirit in all Religions.
- XVII. Life in the Spirit.

Price, \$1.50 postpaid.

FOR SALE BY
UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

The New Bible and Its New Uses,

By JOSEPH HENRY CROOKER,

Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS.

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union*.

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World*.

286 Pages. Cloth, \$1.00.

FOR SALE BY
UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

Greetings to the First American Congress of Liberal Religious Societies.

Among other messages, the following, not specifically noted in the report of the proceedings, were received by the chairman of the congress and read to the assembly:

Church of New Era sends greeting and assurance of hearty sympathy in your humane work.
A. M. SALYER, Pres.
Los Angeles, Cal.

Last evening by a unanimous vote the congregation of Unity Church endorsed the call for the proposed American Congress of Liberal Religious Societies to be held in Sinai Temple, Chicago.

Yours sincerely,

M. W. CHUNN, Pastor.
Rock Rapids, Ia.
Luverne, Minn.

May the new movement grow from more to more resulting in the good and progress of humanity.

RABBI T. SCHANFARBER.
Baltimore, Md.

The Free Religious Association.

The Free Religious Association met for its twenty-seventh annual convention in the Parker Memorial Building on May 31 and June 1. Col. Higginson, vice-president of the Association, presided. At the business meeting the committee of five, appointed to consider how to develop more fully the principles of the present constitution and apply them to the work of organization, reported. Dr. F. E. Abbot, Mrs. Ednah D. Cheney, and Mr. D. G. Crandon presented the following amendment to the constitution as a majority report:—

1. Addition without change, by inserting sentences enclosed in brackets:—
"ARTICLE II.—The [general] objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. [In order to carry out these general objects, its particular object is to found, multiply, and unite, in an organic working fellowship of societies, as many as possible local organizations, or free churches, on the basis of free, spiritual and universal religion, in avowed independence of Buddhism, Judaism, Christianity, Mohammedanism, or any other religious creed or organization which is by nature dogmatic, based on personal leadership, or limited in its fellowship.] All persons sympathizing with these objects are cordially invited to membership."

2. Insertion of a new Article V., as follows:—
"ARTICLE V.—There shall be elected at every annual meeting a standing committee of five, consisting of the president, the secretary, and the treasurer, *ex officio*, and two other officers of the association, to take special charge of the work of local organization, and to carry it on in accordance with the spirit and letter of Article II. This standing committee shall act under the general direction of the executive committee, and shall report its doings at every regular meeting of the latter."

A minority report was presented by Anna Garlin Spencer and Richard P. Hallowell; and, after considerable discussion, Article II. was amended to read as follows:—

"ARTICLE II.—The objects of this association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local societies or free

Ask Your Grocer to Send You

KINGSFORD'S OSWEGO CORN STARCH, PUREST and BEST

For Puddings, Custards, Blanc Mange, &c.

Use Kingsford's "Silver Gloss" and "Pure" Starch for the laundry; it's unexcelled.

For Sale by all Grocers.



BUY DIRECT AND SAVE DEALER'S \$12 AND AGENT'S PROFITS.
Buy our Oxford Boss Bicycle, suitable for either sex, made of best material, strong, substantial, accurately adjusted and fully warranted. Write to-day for our large complete catalogue of bicycles, parts, repairs, etc. free.
OXFORD MFG. CO.
339 Wabash Avenue, - CHICAGO, ILL.

RAIL ROAD LANDS

For Sale at Low Prices and on Easy Terms.

The Illinois Central Railroad Company offers for sale on easy terms and at low prices, 150,000 acres of choice fruit, gardening, farm and grazing lands located in

SOUTHERN ILLINOIS

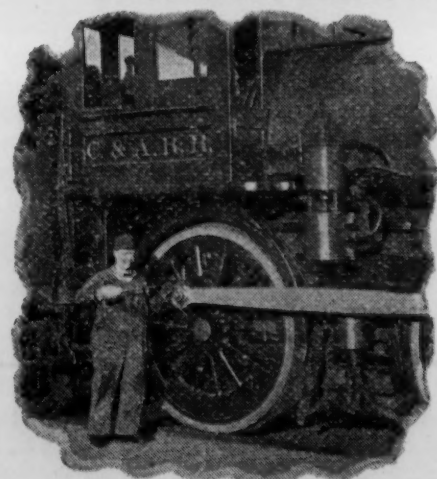
They are also largely interested in, and call especial attention to the 600,000 acres of land in the famous

YAZOO DELTA OF MISSISSIPPI

lying along and owned by the Yazoo & Mississippi Valley Railroad Company, and which that Company offers at low prices and on long terms. Special inducements and facilities offered to go and examine these lands both in Southern Illinois and in the "Yazoo Delta," Miss. For further description, map and any information, address or call upon E. P. SKENE, Land Commissioner, No. 1 Park Row, Chicago, Ill.

Chicago & Alton R.R.

PERFECT PASSENGER SERVICE.
The direct, best and only rock-ballasted dustless line between
CHICAGO AND KANSAS CITY, CHICAGO AND ST. LOUIS, ST. LOUIS AND KANSAS CITY.



Through Pullman Service Every Day From

CHICAGO TO COLORADO

JAMES CHARLTON, General Passenger and Ticket Agent, Chicago, Illinois.

Real Estate AND LOANS.

Wm. LOEB & Co.
120 LA SALLE ST.

L. Manasse, OPTICIAN.
88 MADISON ST., Tribune Bldg.

SIGHT IS PRICELESS!



Importer, Manufacturer and Dealer in
EYE GLASSES AND SPECTACLES,

Standard Opera, Field and Marine Glasses, Microscopes, Telescopes, Barometers, Magic Lanterns, Etc.

Photo Outfits, Kodaks, Etc.

1868—CONSULT THE OLD RELIABLE.—1897

ELY'S CREAM BALM CURES CATARRH
PRICE 50 CENTS, ALL DRUGGISTS

J. C. WILSON, Pres.

A. P. GREEN, Sec. & Treas.

Excelsior Laundry Co.,

(INCORPORATED.)

Office and Works:

144 Twenty - Second Street.

Phone South 168.

Fine Work. Quick Service.

Douglass Fancy Bakery.

G. C. BARTHOLOMAE, Prop'r,

293 Thirty-Fifth St. - CHICAGO.

Fine Ice Cream and Fruit Ices.
Angel Food, Charlotte Russe.
GERMAN TORTEN.

Wm. Wilson Supply and Decorative Co.,
CONTRACTORS FOR

PAINTING, GLAZING and GENERAL DECORATING.

3863-65 Cottage Grove Avenue,

TEL. OAKLAND 6. CHICAGO.

A. M. COBB.

W. R. FORBES.

COBB & FORBES,

Livery and Boarding Stables,

Forty-third St. and Prairie Ave.

Telephone, Oakland 878. CHICAGO.

LOWE BROS.,

EUREKA MEAT MARKET,
Dealers in

Fresh, Salt and Smoked Meats,

Poultry, Vegetables, Fish and Canned Goods,
3140 COTTAGE GROVE AVENUE.

Orders called for and delivered promptly.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS
CHIMES and PEALS
in The World.
Purest Bell Metal, (Copper and Tin.)
Send for Price and Catalogue.
McBRANE BELL FOUNDRY, BALTIMORE, MD.

We pay you \$10. for 1¢

Of a certain year, and \$5.75 for 1853 quarter. Highest premiums on eleven hundred varieties of United States and Foreign Coins and Stamps, also Confederate money. Enclose stamps for postage and we will send you, free, our 16-page illustrated catalogue showing what we buy. Do not delay, but send to-day; keeping your eyes open you may pick up coins or stamps that will bring a large amount of money.

NATIONAL COIN CO., Stock Exchange Building, Boston, MASS.

JUST ISSUED.

RIGHT LIVING

By SUSAN H. WIXON.

TABLE OF CONTENTS.

I. Right Living.	XXXI. Self-Respect.
II. What is Morality?	XXXII. Foolish Pride and Silly Prejudice.
III. What is Ignorance?	XXXIII. Anger, the Distorter.
IV. Knowledge the Great Treasure.	XXXIV. The Angel of Forgiveness.
V. Concerning Education.	XXXV. Observation a Great Faculty.
VI. Conduct: or Right Doing.	XXXVI. Perseverance, the Friend of Man.
VII. Virtue, the Illumination of Life.	XXXVII. Punctuality, a Promoter of Success.
VIII. Prudence, an Economy of Life.	XXXVIII. The Difficulties of Life.
IX. What Know Ye of Justice?	XXXIX. Temptation, the Demon on the Highway.
X. Fortitude a Noble Possession.	XL. Habit, Second Nature.
XI. Temperance and Intemperance.	XLI. Power of Will.
XII. Is the Use of Tobacco Dangerous?	XLII. Courage, a Necessity to Right Living.
XIII. Cultivation of Individuality.	XLIII. In Regard to Concealed Vice.
XIV. Character, a Jewel of Great Price.	XLIV. Beautiful Charity.
XV. Idleness, another Name for Loss.	XLV. Fidelity, the Giver of Strength and Honor.
XVI. Industry, the Staff of Life.	XLVI. Value of Wealth.
XVII. Value of a Trade.	XLVII. Avarice, not a Means to Life's Best End.
XVIII. Recreation a Necessity.	XLVIII. Good Nature, one of Life's Best Blossoms.
XIX. Games of Chance.	XLIX. Reason and Free Inquiry.
XX. Truth and Falsehood.	L. Free Speech.
XXI. What is an Oath? or The Worth of a Promise.	LI. A Free Press.
XXII. Fraud a Crime.	LII. Rights of Animals.
XXIII. The Poison of Slander.	LIII. Rights of Children.
XXIV. What is Hypocrisy?	LIV. Human Rights; or the Equality of Man.
XXV. Conscience, or Moral Sense.	LV. Moral Cleanliness.
XXVI. Selfishness, the Menace of Society.	LVI. Politeness. The Gentleman.
XXVII. Gratitude, a Fragrant Flower of Life.	LVII. Politeness—continued—The Gentlewoman.
XXVIII. Is Reverence a Duty?	LVIII. Best Society.
XXIX. Self-Reliance.	LIX. Progress; or Enlightenment.
XXX. Self-Control.	LX. Wisdom.

PRICE, POSTPAID, \$1.00.

FOR SALE BY

THE UNITY PUBLISHING CO.,

175 Dearborn St., CHICAGO.

The Only Establishment of Its Kind in the U. S.



Apollo Custom Pants Manufacturers,

161 FIFTH AVENUE.

PANTS MADE TO ORDER AT

NO MORE.

\$4

NO LESS.

We have the uniform price of \$4 a pair for Pants to your measure from any goods in our store, and at any time.

Apollo Custom Pants Manufacturers,

161 Fifth Ave.

SOLMS MARCUS & SON.

Write for Samples.

AGENTS WANTED ALL OVER THE UNITED STATES.

EXCELSIOR ELECTRIC MAT CO.

Manufacturers of and Dealers in THE ONLY

INVISIBLE

FLOOR ALARM

BURGLAR PROOF MAT

IN THE WORLD.

OFFICE AND SALESROOM,

2872 ARCHER AVENUE,

Telephone, South 274.

CHICAGO.

churches on the basis of free, spiritual and universal religion."

Officers were elected as follows:—

President, Thomas Wentworth Higginson, Cambridge. Vice-presidents: Octavius B. Frothingham, Boston; Felix Adler, New York; F. E. Abbot, Cambridge; Elizabeth B. Chase, Providence, R. I.; Lewis G. Janes, Brooklyn, N. Y.; Nathaniel Holmes, Cambridge; Frederick Douglas, Washington, D. C.; Solomon Schindler, Boston; B. F. Underwood, Chicago; Edward Montgomery, Hempstead, Tex.; Moncure D. Conway, New York; Edwin D. Mead, Boston. Secretary, Paul R. Frothingham, New Bedford. Assistant secretary, W. H. Spencer, Providence, R. I. Treasurer, J. A. J. Wilcox, 22 Pemberton Square, Boston. Directors for four years: Ednah D. Cheney, Jamaica Plain; D. G. Crandon, Malden; J. C. Haynes, Boston. For three years: David H. Clark, Roxbury; J. A. J. Wilcox, Chelsea; Mary H. Ladd, Boston. For two years: Jenkin Lloyd Jones, Chicago, Ill.; William Filene, Boston; Mrs. R. P. Hallowell, Medford. For one year: Anna Garlin Spencer, Providence, R. I.; Mary F. Eastman, Tewksbury; Alfred W. Martin, Tacoma, Wash.—*Christian Register*.

LITERARY NOTES.

"A FLOWER of France—a Story of Old Louisiana," by Mrs. Marah Ellis Ryan, has just been issued by Rand, McNally & Co. In this story, Mrs. Ryan exhibits a heretofore hidden phase of her genius; she having here abandoned the treatment of the questions of the day and the analysis of modern thought, and given us instead a romance full of action and color, chronicling the doings of certain New Orleans colonists during the time of Spanish occupation. In this departure into a practically virgin literary field the author adds fresh laurels to those she has already gathered. The book is gotten up in handsome style by the publisher.

LADY SIMON, the distinguished wife of the Hon. Oswald John Simon, of London, England, has just published the "Records and Reflections," selected from her writings during half a century, (1840 to 1890). Wertheimer, Lea & Co., are the publishers.

THE *New World* for June, 1894, well supports the high reputation of this periodical—the one liberal theological review in the country—with the following list of articles: Baur's New Testament Criticism in the Light of the Present. *H. Holtzmann*; John Keplius, Pietist. *F. H. Williams*; The Movement for Religious Equality in England. *E. Porritt*; The Religious and the Historical Uses of the Bible. *Frank C. Porter*; The Episcopal Polity. *W. Kirkus*; The Pauline Teaching of the Person of Christ. *O. Cone*; The Significance of Pessimism. *R. A. Holland, Jr.*; Democracy and the Poet. *N. P. Gilman*; The Book of Job. *B. Duhm*.

Some sixty pages of valuable book reviews are, as usual, an important feature of the number. Houghton, Mifflin & Co., Publishers. 75 cents a number; \$3.00 a year.

Less than Half Rates to Colorado.

On June 23d and 24th The North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at the exceedingly low rate of \$27.50—less than one fare for the round trip; tickets good for return passage until July 27, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western Ry. For detailed information apply to agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago.

The Kind of
medicine
you need is the
old reliable tonic and
blood-purifier,

**AYER'S
SARSAPARILLA**

It
can have
no substitute.
Cures others,
will cure you



INSTRUCTIONS IN SWIMMING

By Competent Lady and Gentlemen Teachers.

SOUTH SIDE NATATORIUM.

S. BARBER, Manager.

2321-29 WABASH AVENUE.

Instruction in Sewing.

THE SOUTH SIDE ENGLISH AND GERMAN KINDERGARTEN, 3202 RHODES AVENUE, will continue during the summer. A new and excellent feature will be the opening of CLASSES FOR CHILDREN AND OLDER GIRLS for instruction in PLAIN and FINE SEWING and FANCY WORK.

German and French spoken.

CHICAGO COLLEGE OF LAW. The Law Department of Lake Forest University.

FACULTY:

HON. JOSEPH M. BAILEY, LL. D.
Justice of Supreme Court of Illinois.
HON. THOMAS A. MORAN, LL. D.
Justice of Appellate Court, First District of Illinois, and others.
Sessions are held each week-day evening in the Athenaeum Building, 18-26 Van Buren Street.
Undergraduate Course of two years. Post-Graduate Course of one year.
Diplomas granted on two years' attendance, admits to the bar of this state on motion.
For further information address the secretary, ELMER E. BARRETT, LL. B.
1501 to 1504 UNITY BUILDING.

WEINGART INSTITUTE.

Select Day and Boarding School for Boys.

22 and 24 East 91st Street.

bet. Madison and Fifth Ave., NEW YORK.

Collegiate and Commercial Courses. Location and accommodations better than those of any similar institution. Well equipped gymnasium and well assorted school library, special features. Refers to the Rev. Drs. Kohler, Gottheil, Kohut and Weiss, to Dr. H. Baar, to Jacob H. Schiff, Esq., and to Julius Katzenberg, Esq. Send for prospectus.

Sanitary Plumbing

GAS FITTING,

A. W. BENSINGER,

128 Thirty-First St. CHICAGO.

Estimates Furnished.

Telephone 947 South.

CENTRAL Safety Deposit Vaults

CONDUCTED BY

The Illinois Trust & Savings Bank
CAPITAL AND SURPLUS, \$3,700,000.
"The Rookery," CHICAGO.

Safes for Rent at \$5 per year and upward.
Storage for Valuables in Bulk in the Largest and
Best Watched Vaults in the World.

John J. Mitchell, Pres. John B. Druke, Vice-Pres.
Wm. H. Mitchell, 2d Vice-Pres. Wm. H. Reid, 3rd Vice-Pres.
Jas. H. Gibbs, Cashier. B. M. Chattell, Asst. Cashier.

ROBT BOYD, Mgr. Safety Deposit Vaults

HERMAN FELSENTHAL, Pres.,
JACOB GROSS, Vice-Pres.,
FRED MILLER, Cashier.

Bank of Commerce

TEMPLE BUILDING
S. W. Cor. Monroe and La Salle Sts.

UNDER STATE SUPERVISION.
Capital, \$500,000.

Has succeeded the banking firm of Felsenthal,
Gross & Miller; solicits the accounts of BANK-
ERS, MERCHANTS, PROFESSIONAL MEN,
MANUFACTURERS, AND OF ALL CLASSES
OF OUR CITIZENS WHO ARE IN NEED OF
BANKING FACILITIES.

Pays Interest on Time Deposits.

Makes loans upon approved Chicago real estate
at current rates, and buys and sells investment
securities; issues letters of credit, buys and sells
domestic and foreign exchange, and makes collec-
tions at all available points.

McAVOY BREWING COMPANY'S
CELEBRATED

CLUB BEER.

Bottled Especially for Family Use.

A pure and exhilarating drink, made of the best
malt and hops.

Office Bottling Department:

South Park Ave., Bet. 23d and 24th Streets
CHICAGO, ILL.

J. G. CLINNIN,

2735 Indiana Avenue, Chicago.

FROM OUR OWN FARMS.

The Milk and Cream we furnish our customers
is direct from our own farm in Elgin.

I have cows especially selected to furnish Milk
for Babies.

To Hotels, Restaurants and Boarding Houses we
make terms satisfactory.

Office and Depot—2735 Indiana Ave.

J. G. CLINNIN.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a
prompt answer and an honest opinion, write to
MUNN & CO., who have had nearly fifty years'
experience in the patent business. Communica-
tions strictly confidential. A Handbook of In-
formation concerning Patents and how to ob-
tain them sent free. Also a catalogue of mechan-
ical and scientific books sent free.
Patents taken through Munn & Co. receive
special notice in the Scientific American, and
thus are brought widely before the public with-
out cost to the inventor. This splendid paper,
issued weekly, elegantly illustrated, has by far the
largest circulation of any scientific work in the
world. \$3 a year. Sample copies sent free.
Building Edition, monthly, \$2.50 a year. Single
copies, 25 cents. Every number contains beau-
tiful plates, in colors, and photographs of new
houses, with plans, enabling builders to show the
latest designs and secure contracts. Address
MUNN & CO., NEW YORK, 361 BROADWAY.

VICTORIAS. LANDAUS. BROUGHAMS.

JACKSON'S
FINE LIVERIES,

UNDERTAKER AND EMBALMER,

197 and 199 East 23d Street.

THE THEATERS.



Charley's Aunt
DIRECTION—CHARLES FROHMAN.

HOOLEY'S: "Charley's Aunt" continues
on its successful run and is a marked success
for a summer attraction.

CHICAGO OPERA HOUSE: It only needs a
touch of the public pulse to be assured that
the latest production of David Henderson is
the crowning achievement of his managerial
career, and every man, woman or child in or
near Chicago will want to see "Aladdin, Jr."
before its glories depart for other cities to be
favored during the season.

SCHILLER: THE "Tar and Tartar," on
which the Schiller curtain will rise next Sun-
day evening, is an extremely amusing and
charmingly melodious opera and has always
held high water mark in the tide of public
favor. It is an exceedingly funny story by
the favorite librettist, Harry B. Smith, and its
delightful music is written by Adam Itzel, Jr.,
and not by DeKoven, as a number of people
have somehow or another grown to suppose.
It will be presented with magnificent scenic
and spectacular effects, and as the "Chicago
Times" of last Sunday says, "will be pro-
duced with the same high degree of general
excellence which has characterized both "The
Beggar Student" and "The Black Hussar."

"Four-Track Series" Etchings.

The Passenger Department of the New
York Central has just issued a series of eight
beautiful etchings, which artistically outrank
anything of the kind ever issued by a railroad
company, while the absence of any objection-
able advertising feature renders them suit-
able for hanging in your office, library or
home. The titles are "Washington Bridge,"
"Rock of Ages, Niagara Falls," "Old Spring
at West Point," "Rounding the Nose, Mo-
hawk Valley," "No. 999 and the DeWitt
Clinton," "The Empire State Express,"
"Horse-Shoe Fall, Niagara," and "Gorge of
the Niagara River."

These etchings are all printed on fine plate
paper, 24x32 inches, suitable for framing.
Copies may be procured at the office of W.
B. Jerome, General Western Passenger Agent,
97 Clark Street, Chicago, for fifty cents each,
or will be mailed in stiff tubes, secure from
injury, to any address, for 75 cents each, or
any two of them to one address for \$1.30, or
any three or more ordered at one time to one
address, 60 cents each, in currency, stamps,
express or postal money order.

Sunday-School Picnics.

Pottawattomie Park, located on the beau-
tiful Fox River and reached by the Chicago
Great Western Railway, is, aside from being
a spot of great natural beauty, the most desir-
able place in the vicinity of Chicago for
church picnics. Its gates are closed on Sun-
day, and no intoxicating liquors are allowed
on the grounds at any time. Committees will
find it to their advantage to call on or address
F. H. Lord, G. P. & T. A., Chicago Great
Western Railway, Western Union Building,
corner of Clark and Jackson streets, Chicago.

A. ROSENBECKER,

Will furnish only the BEST MUSIC for all occa-
sions, with his WELL-KNOWN ORCHESTRA
or MILITARY BAND.

STRING QUINTETTE FOR PARLOR MUSIC.

Office, 235 WABASH AVENUE, 4th Floor.

Telephone, 5204 Main.

House, 1626 Barry Ave.

Violin Students can secure time for lessons by
applying at above addresses.

Angelo De Prose

Teacher of

PIANO.

Tuesdays, Wednesdays and Fridays from 9
to 12 and 2 to 5 at his office,

Room 68, Kimball Hall.

Will give instruction at residences

MONDAYS, THURSDAYS AND SATURDAYS.

J. H. KOWALSKI

VOICE CULTURE.

STUDIO—ROOM 31, KIMBALL HALL,
243 WABASH AVE.

Residence—3763 Vernon Avenue.

TERMS: \$4 or 20 Half-Hour Lessons, Payable
strictly in Advance.

F. VISCONTI,

Dealer in ANTIQUE FURNITURE.

Cabinet Maker and Upholstering.

All kinds of Inlaid Furniture Repaired.
Mattresses Made to Order and Renovated.

2920 Cottage Grove Ave.



FRAMES

ARTISTIC FRAMING AND REGILDING,
FINE ETCHINGS, ENGRAVINGS, ETC.

HIRAM J. THOMPSON,
84 WABASH AVE.

BOYDSTON BROS.

UNDERTAKERS.

LADY ASSISTANTS.

3975 Cottage Grove Ave.

Tel. Oakland 842.

CHICAGO.

MITCHELL & LEWIS CO.,

City Express, Delivery and
Farm Wagons.

443-445 Wabash Avenue, CHICAGO.

J. H. REMSEN, AGENT.

B. G. ROBINSON,

MASON & BUILDER,

Box 37, Builders' Exchange,

40 ALDINE SQUARE,

CHICAGO.

Telephone, Main 404.

GLOBE MARKET

FRED VOEPEL, Prop'r.

Dealer in

Fancy Meats and Vegetables

And all kinds of
POULTRY, GAME AND FISH.

122 THIRTY-FIRST STREET,

Near Cor. South Park Ave.

Telephone, South 544.

CHICAGO.



SWEZEY'S

—IMPROVED—

Dumb Waiter

For Dwellings,
With Automatic
Latch.

LIGHT RUNNING!
EASILY MANAGED!
HUNDREDS NOW IN
USE!

And every one giv-
ing entire satis-
faction.

Adopted by all the
leading Architects,
Contractors and
Owners. Without
doubt the best in
the market.

M. B. SWEZEY,
120 20th St.,
CHICAGO, ILL.

JOHN RÖTZER,

HANS KLEMM, Manager,

VIENNA MODEL BAKERY,

DOUGLAS ARCADE,
ELLIS AVE. and 36th ST.

CHICAGO.



JOHN MCCOY

Livery, Boarding and Sale Stable

First Class Broughams and Carriages.

REASONABLE PRICES.

Telephone 8123.

3438-3440 Forest Ave.

THE POPULAR LINE

MONON ROUTE

LOUISVILLE, NEW ALBANY & CHICAGO RY. CO.

—BETWEEN—

Chicago,
Indianapolis,
Cincinnati,
Chicago,
Lafayette,
Louisville,
AND ALL POINTS SOUTH.

PULLMAN SLEEPING and COMPART-
MENT CARS on Night Trains.

PARLOR CHAIRS and DINING CARS
on Day Trains.

ALL TRAINS VESTIBULED.

For Rates, Time Tables, Etc., apply at City
Ticket Office.

232 CLARK STREET,
CHICAGO,

or address

FRANK J. REED,

Gen'l Passenger Agent, Monon Block, Chicag

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

J. L. SNYDACKER & CO.
COAL MERCHANTS,
DOCKS AND RAIL YARD
AT FULLER STREET BRIDGE.
Telephone, South 94.
Branch Office: 153 Washington St., CHICAGO.



Chas. Friedlander,
EXPERT
**Locksmith
and Bell Tanager.**
Electric and Mechanical
Bells at low figures.
Speaking Tubes, Burglar
Alarms and General
Jobbing.
All kinds of Locks made
to order. Gunsmithing.
**1711 STATE STREET,
CHICAGO.**

W. S. MEYER & CO.
**Artistic Painting, Decorating
AND PAPER HANGING,**
**211 THIRTY-FIRST STREET,
CHICAGO.**
Estimates Furnished.

ROSENFELD & CO.
**Ladies' Tailor, Dressmaker
and Riding Habits,**
**218 TWENTY-EIGHTH STREET,
CHICAGO.**

COOK & McLAIN,
CHICAGO STEAM DYE WORKS,
80 Dearborn St. and 261 W. Madison St.
Works: 54 & 56 39th Street.
Dyers and Scourers in SILK AND WOOL.
Gentlemen's Garments Cleaned,
Dyed, Repaired and Altered.

THE PARISIAN
Steam Carpet Cleaning Works
2744 Cottage Grove Ave., CHICAGO.
MRS. F. BAUER, Proprietor. JOS. DAVIS, Manager.
Telephone 8210.

Mr. & Mrs. FRED H. RUSS,
2449 Cottage Grove Ave. CHICAGO,
UNDERTAKERS.
Telephone 8356.

If You Want Work
that is pleasant and profitable, send us
your address immediately. We teach men
and women how to earn from \$5 per day
to \$3,000 per year, without having had
previous experience, and furnish the em-
ployment at which they can make that
amount. Capital unnecessary. A trial will
cost you nothing. Write to-day, and address
E. C. ALLEN & CO.,
Box 1001. **Augusta, Maine.**

Announcements

**The Fraternity of Liberal Re-
ligious Societies in Chicago.**

The bracketed words in the list below indi-
cate the special fellowship with which the
societies have been identified; but for all local,
ethical and spiritual purposes the words are
growing less and less in importance, when
used to differentiate the one from the other.
The pastors and societies named below have
a growing sense of community of work and
interest, viz.: The liberation of the human
mind from superstition and bigotry, the con-
secration of the life that now is, and the
ennobling of our city, our country and the
world.

ALL SOULS CHURCH, corner Oakwood
Boulevard and Langley avenue. Jenkin
Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central
Music Hall, corner of State and Randolph
streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist),
80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian),
corner of Michigan avenue and 23d street.
W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist),
corner of Warren avenue and Robey street.
M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH,
Stewart avenue and 65th street. R. A. White,
Minister.

ETHICAL CULTURE SOCIETY, Grand Opera
House, Clark street, near Randolph. M. M.
Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the
Athenæum Building, 18 Van Buren street.
Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana
avenue and 33d street. Isaac S. Moses,
Minister.

OAK PARK UNITY CHURCH (Universalist),
R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVick-
er's Theater, Madison street, near State. H.
W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan
avenue, Woodlawn. John S. Cantwell, Min-
ister.

SINAI CONGREGATION (Jewish), Indiana
avenue and 21st street. E. G. Hirsch, Min-
ister.

ST. PAUL'S CHURCH (Universalist), Prairie
avenue and 28th street. A. J. Canfield, Min-
ister.

THIRD UNITARIAN CHURCH, corner of
Monroe and Laflin streets. J. Vila Blake,
Minister.

UNITY CHURCH (Unitarian), corner of
Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner
Washington Boulevard and Union Park. Jo-
seph Stolz, Minister.

St. Paul Park—A New Picnic Ground.

St. Paul Park is located at Morton, Ill., 14
miles north of Chicago on the Chicago, Mil-
waukee and St. Paul Ry. The grounds cover
eighty acres on the North Branch river.
One-half is a grove of large maples—the other
half is a level meadow, suited for base ball,
tennis and all outdoor games. Good boating
on river, and in every way the most attrac-
tive picnic ground in the vicinity of Chicago.

For further information, rates, etc., apply
to H. E. Laing, City Passenger Agent, Chi-
cago, Milwaukee & St. Paul Ry. 207 Clark
Street.

AMERICAN RADIATORS.

(Trade Mark.)

—FOR—

Steam and Hot Water.

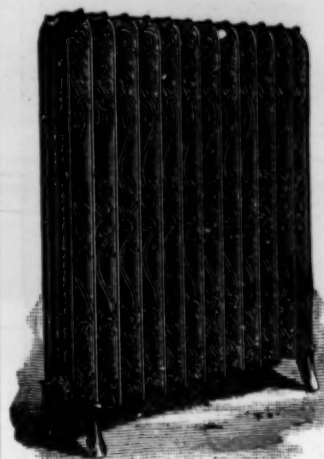
ARTISTIC DESIGNS.

PERFECT CIRCULATION.

LARGEST ASSORTMENT.

BEST ON EARTH.

AMERICAN RADIATOR COMPANY



NATIONAL.

NEW YORK, 92 Centre St.

BOSTON, 44 Oliver St.

111 & 113 LAKE ST., CHICAGO, ILL.

MINNEAPOLIS, 324 N. First St.

ST. PAUL, Nat'l German Am. Bank Bldg.

FACTORIES: DETROIT AND BUFFALO.

L. WOLFF MANUFACTURING CO.,

PLUMBING GOODS.

SHOW ROOMS: 91 Dearborn Street, Chicago.

JUST RECEIVED..

SECOND SPRING STOCK

—OF—
FISK, CLARK & FLAGG'S

NECKWEAR, BRACES AND NEGLIGEE SHIRTS
CHAS. SCHUSTER,

First Store West of former location.

70 E. ADAMS ST.

SIDNEY LOEB.

AUGUST GATZERT.

LOEB & GATZERT,
MORTGAGE BANKERS,
125 LA SALLE ST.

FOR THE CONVENIENCE OF INVESTORS WE CARRY AT ALL
TIMES A LARGE NUMBER OF DESIRABLE MORTGAGES ON
HAND, IN LARGE AND SMALL AMOUNTS, SECURED BY IM-
PROVED CHICAGO CITY PROPERTY, AND BEARING 5%, 6
AND 7 PER CENT. INTEREST. PRINCIPAL AND INTEREST
PAYABLE IN GOLD. CHOICE INVESTMENTS FOR ESTATES,
SAVING AND TRUST FUNDS.

MONEY TO LOAN ON FIRST-CLASS IMPROVED REAL ESTATE AT LOWEST RATES.
Money Advanced to Build.

THE GREAT AMERICAN
STEAM CARPET AND LACE CLEANING WORKS.

Carpets Taken Up, Cleaned and Laid.

Carpets Renovated on the Floor.

Rugs and Drapery a Specialty.

Latest Improved Carpet Cleaning Machine.

Ladies' Garments Cleaned and Dyed.

Telephone, South 803.

ONLY FIRST-CLASS WORK.

NICHOLAS AUW, 141 East Twentieth Street, CHICAGO.

H. A. HOERLEIN,
STEAM CARPET CLEANING and RENOVATING WORKS.
UPHOLSTERING AND FURNITURE REPAIRING.
FURNITURE PACKING. MATTRESSES RENOVATED.
STORAGE: *Factory and Cleaning Works:*
3104 & 3106 COTTAGE GROVE AVE. 3146 & 3148 COTTAGE GROVE AVE.
Telephone, South 647. CHICAGO.